

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

THE latest of the 'Westminster Books' bears the title *Why Did Jesus Die?* and is written by Professor J. G. RIDDELL of the Chair of Systematic Theology in the University of Glasgow (Hodder & Stoughton; 3s. 6d. net). It is difficult at this late date to say anything new about the Atonement. And indeed Professor RIDDELL does not profess to have a new or original theory of the Atonement or anything of the kind. What he has done in this little book is to state afresh the main explanations that have been offered of the Cross, and re-emphasize the contribution which each of them makes to our understanding of the saving work of Christ.

He makes certain points clear to begin with. The Cross is unique and central in the faith and also for evangelism. There is no one orthodox theory of it which could be proclaimed as the message of the Church. And finally, it is not the sufferings of the Cross that are to be considered in any theory of the Atonement. We must also take into view the earthly ministry of Jesus and His Resurrection life. Not Calvary alone but Bethlehem and Galilee are part of the same problem. The Cross is not an isolated fact. With these things assumed, the writer proceeds to expound the five great theories of the Atonement, which may be briefly comprehended in these five words: *Revelation, Satisfaction, Sacrifice, Victory, and Life*.

The Cross is a *revelation* of God's love. That is
VOL. XLIX.—No. 7.—APRIL 1938.

the first answer given to the question: Why did Jesus die? The two names most closely associated with this view are those of McLeod Campbell (in 'The Nature of the Atonement') and Horace Bushnell (in 'The Vicarious Sacrifice'). The sufferings of Christ, said Campbell, were the perfecting of the Son's witnessing for the Father, 'being the perfected manifestation of the life of love as sonship towards God and brotherhood towards man.' The Cross, said Bushnell, signifies that 'such a God in love, must be such a Saviour in suffering.' The work of Christ, as Redeemer and Reconciler, was to bring believers to share His own awareness of God and His nearness to the Father, and to enable them to partake in the blessedness of such fellowship. This is so obviously true, or part of the truth, that it need not be elaborated.

The second theory is that Christ offered *satisfaction* to God and through His death forgiveness was purchased for man. 'He died that we might be forgiven.' This has been the answer to our question most common for seven hundred years. Christ came not only, or mainly, to reveal God's love, but by His death to bring forgiveness to sinful men. Scripture dwells on the fact that Christ came into the world to save sinners—that man's desperate need drew Him from heaven to earth. The assertion that the Cross is a revelation of love is true, but it does not represent what the Bible means by Reconciliation.

Dr. Vincent Taylor in his study of the Passionsayings of our Lord holds that in all Jesus said and taught 'there is nothing to suggest that His object in dying was so to confront men with the untiring love of God that through penitence and contrition they should be brought to love and trust Him in return.' The Cross is redemptive in the sense that the pardon of our sins depends upon Christ's death. If God and man are to be reconciled it cannot be by the simple expedient of ignoring sin but only by overcoming it. The Cross is not merely a revelation, it is a mighty work. This view has been so fully and repeatedly presented in Dr. Denney's well-known books that it is not necessary to expound it further.

The third answer is *sacrifice*. This thought is no less important than those of revelation and satisfaction. It has been maintained that during the first four or five centuries, till Augustine, the Church remained true to the Biblical view of sacrifice as fundamental in Atonement, and that only misunderstandings of this doctrine have prevented its wider acceptance. Brunner is among those who agree that 'the ritual idea' of the Cross as an expiatory sacrifice intended to remove some obstacle which has come between God and man is necessary. It is also contended that only in the conception of sacrifice can the Incarnation, the Cross, the Resurrection, and the Ascension be truly linked together in their inseparable unity. We must not be guilty of 'the fatal identification between sacrifice and death.'

It is to be remembered that the sufferings of Christ—the anguish borne in His death—are not themselves a sufficient clue to the meaning of the Cross. The sufferings are not the Atonement. The sacrifice of Jesus is obedience vested in that act, at once inward and outward, in which He gave the life needed by the Father's reconciling will. It is not the shedding of blood at Calvary but the spirit underlying and expressed in the sacrifice that gave it all its worth. And the sacrifice is the offering which Christ, as the representative of man, presents to the Father on his behalf. It is through this surrendered life, this offered sacrifice, that men

are perfectly reconciled to God and know that their every sin may be forgiven. And it is everywhere emphasized that the sacrifice is made by God. 'God was in Christ . . . God was behind the sacrifice ; indeed, He was within it.'

The fourth word is *victory*. It is a familiar fact that before Anselm the current idea of the death of Christ was that it was a ransom paid to the Devil. This was accepted unquestioningly for nine hundred years. It seemed a crude idea. At the same time nothing lasts for nine hundred years without containing some truth and substance. And Bishop Aulén in his recent book, 'Christus Victor,' asks us to return to what he calls the 'classic' view of the Atonement. Not in its bizarre form, of course, but to a view of the Cross as God's victory over evil. The question really is, what opposition to God's purpose had to be overcome in the redemption of mankind and how the divine victory was won. In other words, the primary concern is with the conflict fought out for the sake of humanity, in which Christ is the great protagonist, and only secondarily with the questions of revelation, satisfaction, or sacrifice.

This sense of a spiritual warfare, as the truest characteristic of the work of Christ, and of His achievement on man's behalf, was, it is held, the distinctive note of the Early Church's teaching, and ought never to be forgotten. The idea of a ransom paid to Satan was only an inadequate attempt to express the far-reaching truth that the doctrine of Atonement must be presented in dramatic form, and that conflict and victory are at the heart of reconciliation. Threatening the welfare of the human race there appears an array of hostile forces of all kinds, material and spiritual. From the tyranny of these Christ sets His followers free, and, in the triumph of the Cross, He vindicates the divine purpose and routs the enemies of God and man.

The final word is *life*. Ten years ago Nicolas Berdyaev, a Russian thinker exiled in Paris, dealt with the problem of 'Redemption and Evil' in a book translated under the title 'Freedom and the

Spirit,' in which he finds a clue to the meaning of Reconciliation in the indwelling and transforming presence of Christ with men. The main theme is that of a spiritual union between the believer and his Lord. The possibility of new life for men is the outcome of Christ's Incarnation, of His Death and Resurrection, through the operation of the Holy Spirit. Instead of the yearning for deliverance, we should speak of the search after the higher life and the transfiguring of all creation.

Many are saved, it is said, not *by* Christ but *in* Christ, in the new spiritual race which Christ began, in the new nature, in the new spiritual life. That is the truth emphasized in the view quoted above. And its value is obvious. It is, for example, a safeguard against a tendency to regard the death of Jesus as a transaction, wrought out between the Father and the Son, of which men remain spectators, though their fate may depend on the issue. Even so orthodox a theologian as Professor H. R. Mackintosh could write: 'By making union with Christ central and determinative in this matter of forgiveness and its conditions, we do justice to a spiritual instinct which declares that by no possibility can we be saved outside ourselves.'

Professor RIDDELL's summing up is an interesting one. He points out that every one of these theories contains part of the truth, though he does not attempt to put them together into a whole! Nor does he say clearly *what* is the gospel of Christ's death that we are to present to men inside or outside the Church. He also points out, with some originality, that all these theories are found in Scripture, and that we find the same variousness in Christian piety—witness the hymns. There are many doorways into the Holy Place. 'We stand before a manifold, which nevertheless is a great, unity.'

Can the ideas associated with the kingdom of God, the Son of Man, and the Lord's Supper, be treated legitimately so as to form a uniform conception? This plainly was the belief of the late

Rudolf OTTO, and now that his great work, *Reich Gottes und Menschensohn* (1934), has been translated into English, it is possible for a much larger circle of readers to follow his arguments and estimate their importance.

The translation, *The Kingdom of God and the Son of Man*, is reviewed later in the present number of THE EXPOSITORY TIMES, and we take the opportunity of referring also to the review of the original German edition in Vol. XLVI. 282 f. Here, it is sufficient to illustrate OTTO's leading ideas.

OTTO maintains that the common belief that Jesus brings the kingdom is completely foreign to Jesus Himself. 'On the contrary,' he says, 'the kingdom brings him with it' (p. 103). His own activity lies in, and is carried forward by, the tidal wave of the victory of God Himself over Satan. This is implied in the words of Jesus: 'I saw Satan fall from Heaven like lightning,' a saying which has been preserved almost by a miracle, since 'it contradicts all the later Christology.' It is in the power of the divine victory that Jesus works by the finger of God, that is, 'with dynamis, exousia, charis, charisma,' and His charismatic activity is 'nothing other and nothing less than the coming of the kingdom itself' (p. 104).

'He does not bring the kingdom, but he himself, according to the most certain of his utterances, is in his actions the personal manifestation of the inbreaking divine power' (p. 104). 'His person and work were part of a comprehensive redemptive event, which broke in with him and which he called the coming and actual arrival of the kingdom of God.'

The bearing of such a view on the Person of Jesus is obviously close. In the submission of OTTO, He cannot be a rabbi who uttered maxims and gained disciples, and was only later elevated to the miraculous sphere. 'He knew himself to be a part and an organ of the eschatological order itself, which was pressing in to save. Thereby he was lifted above John and every one earlier. He was the eschatological saviour. Only thus understood are all his

deeds and words seen against their right background and in their true meaning' (p. 107). The clue to this belief is to be found in the Book of Enoch, for though Jesus was not an apocalypticist, He was dependent upon apocalyptic tradition.

It is an arresting suggestion to be told that the Son of Man in the Book of Enoch is a soteriological figure, and that, in this respect, he is like the Servant of God in Second Isaiah. 'Fundamentally different though this Servant of God is from Enoch they have it in common that, in both, a preacher of the approaching eschatological order walks upon earth and is himself predestined to eschatological dignity. A further common feature is that both determined Jesus' world of thought' (p. 218). OTTO is convinced that the belief which Jesus held concerning His Person is 'a clear synthesis of the Son of Man and Isaiah's Servant of God' (p. 252).

In discussions of this kind it is obviously impossible to stop short of the work of Christ. OTTO recognizes that Jesus offered no theory of atonement. 'He simply expressed the idea that, by the humble and voluntary surrender of life on the part of the Son of Man, the many would gain what the disciples of the Servant of God had gained by the suffering of their master, viz. the possibility of entering as reconciled individuals into a *berith* of God, which inheriting the kingdom of God made possible and assured to them' (p. 260). In this is revealed the significance of the procedure of Jesus at the Last Supper; 'it was an eschatological and regal act of the Son of Man, who was also the atoning, suffering Servant of God.'

Why is it that at the moment there is a marked tendency to emphasize the importance of the Supper in connexion with the Atonement? It is certainly not to be explained by a willingness to rest in the externals of religion rather than to press on into the inner courts. The very reverse is true; and it is significant that the emphasis is most marked in the contributions of New Testament scholars with reference to the sayings of Jesus. Christ's action at the Supper, as OTTO sees it, is more than a mere prediction of His suffering as the Son of

Man and Servant of God; 'it was an acted, anticipatory prediction by representation; even more was it the gift of a share in the power of the thing represented, viz. in the atoning power of the broken Christ' (p. 304). Naturally, to a Roman Catholic scholar, like August Arnold, this is not an adequate description of the Supper; since, while recognizing the One Sacrifice in the Death of Christ, he prefers to see in the Eucharist the sacrificial Passover Meal of the New Covenant. OTTO's conception is rather that of 'a feast upon a sacrifice,' although he emphasizes strongly, in view of Lk 22²⁹, the Covenant-associations of the Supper, and the opportunity which it gives of entering into the redeeming act of Christ.

We have said enough to indicate the stimulating character of OTTO's work. It should be added, however, that it is a challenge as well as a stimulus. There are many places in the argument where the discerning reader will pause and ask questions. OTTO is very much on his guard against the spectre of later developments, and is ready to say: 'Here the theology of the Church is beginning to press in.' He thinks that the later Christology displaced that of Christ Himself, and that later sacramental teaching obscured the connexion of the Supper with the death of Christ. In the end, therefore, OTTO brings us to the vital question in present-day discussions: 'To what extent is later Christianity rooted in the teaching and action of Jesus Himself?' We believe that he leaves us with too sharp a breach between the beginnings and the end of the long process; but, in any case, and this is of the highest importance, the beginnings, in OTTO's discussion, are not the bleak colourless affirmations of the so-called Liberal Theology, but rich and productive regions out of which Pauline Christianity and the later Catholic Church arose as by an inevitable and legitimate process.

The new psychology is not generally regarded as an ally of religion, and least of all of the Christian faith. By its analysis of the low and brutish origin of human emotions and impulses it would seem to

deny the divine in man and to cut him off from contact with a higher world. Indeed, some of its chief exponents have expressly denied the reality of that higher world, and have explained away man's belief in it as sheer illusion.

On the other hand, however, the serious student of the new psychology is struck with curious resemblances to what one may call Biblical psychology. In its analysis of human nature the new psychology does not treat evil lightly. On the contrary, it finds a deep corruption which penetrates far down into the unconscious, and it uses language reminiscent of the doctrine of original sin. It also declares that man needs to be profoundly changed if he is to overcome his inhibitions and neuroses and attain to self-confidence and settled peace. It cannot tell by what power that change is to be wrought. Here it is weakest, but it does point, somewhat vaguely perhaps, in the direction of the Christian solution.

It is therefore possible to interpret the new psychology as, at least in a negative sort of way, a *preparatio evangelica*, and in wise Christian hands it may be made a schoolmaster leading men to Christ. This is a point of view which is taken in *The Achievement of Personality*, by Miss Grace STUART, M.A., B.Litt. (S.C.M. ; 5s. net), and is there set forth in an interesting and impressive way.

The three outstanding names in the field of the new psychology are Freud, Jung, and Adler. They differ in their diagnosis of the master passions, but they are at one in their view of the grave disorder within man's soul and of the general unsatisfactoriness of human behaviour. 'For Jung modern man has become merely neurotic. Freud sees men asking themselves whether this fragment (of progress in the regulation of human affairs) that has been acquired by culture is indeed worth defending at all. . . . It is hardly surprising that nervous breakdowns are common, and that neurasthenia, or nerve fatigue, is the most significant disease of the age.' The inner man, in a word, is a machine which has broken down, and needs repair if it is to work smoothly and efficiently. Some very thorough reorganization of the personality is

required, not only of the conscious mind and will, but also of the deep emotional forces which, untrained and unharnessed, may make havoc of mind and will and effort.

All the manifold powers and emotions of the soul must be built into a system, and brought under the control of some all-inclusive and master sentiment which shall maintain them in harmony and harness their energies to the highest uses. McDougall has described this supreme sentiment as 'a system of instinctive-emotional dispositions centred about one supreme object. . . . What should that object be? Clearly it should be the universe as a perfected system, as the full realization of the Good, the Beautiful, and the True. Thinking in terms of personality, or on the analogy of personality, one would say that the object is a personal or super-personal God.'

In Freud's psychology the deepest instinct in man is a need for love. By his use of the term libido with its gross associations, and of sexual terminology in general, he has laid himself open to misunderstanding and to just criticism, but there is much truth in his view. He pictures the undisciplined ego as profoundly selfish, pursuing its ends with ruthless disregard for the good of others. Presently in its self-seeking it comes up against a hard world which will not give way, and then the bitterness of frustrated desire may lead to a neurosis. 'People fall ill of a neurosis when the possibility of satisfaction for the libido is removed from them—they fall in consequence of a frustration.' What way of escape is there from this unhappy clash of desires? Freud recognizes that the libido or craving for love has in itself a germ of hope. It is the sentiment which binds groups and communities into one. So the libido must somehow escape from the prison-house of self and go outwards in love to others. Turned in upon self in narcissism, or self-love, it is a death principle: turned out to an object beyond itself, it is a principle of life. 'The new psychology, discovering here a law of life, has perhaps reaffirmed an old statement that "the wages of sin is death," giving to the words sin and death a connotation intelligible to the modern

world. Living to yourself is sin—a sin that is quite likely to kill some one else and almost certain, unless you renounce it, to kill you.’

Adler, at first one of Freud's most devoted pupils, broke away from his master and found the key to human desire and action in a predominant ‘will to power.’ ‘The individual is ceaselessly striving to assert himself upon the level of human intelligibility . . . the fundamental striving of the soul for self-existence demands this. The individual must feel himself to be a being with *meaning*, for otherwise he cannot have human importance.’ The neurotic is one who, being engrossed in his struggle for recognition, and being in some way frustrated in that struggle, turns in upon himself and perhaps tries to force recognition by illness or in some illegitimate way. The neurotic, as Adler sees, must be brought out of his isolation and turned into a social being. He must be made willing, instead of seeking to dominate, simply to serve. And this, Adler points out, will eventually bring him real power. ‘Not that this feels like power, nor is it exercised with any relish of dominion. It feels like peace, for it is the true goal of the will, and the right compensation for the weakness of individual existence.’ With great candour Adler admits that this transformation is not easily accomplished.

Jung's analysis of human nature is perhaps more comprehensive than Freud's or Adler's, but, while admitting the truth in their views, he lays most stress on man's desire for security which he takes as predominant. Man is born to strive and conquer, and if he is true to his highest instinct he will find his environment not merely hostile but helpful, providing the material which he can mould and adapt to his own use, making it ‘the very stuff of a fuller and completer life.’ This life-task has for Jung something of the urgency of those Gospel stories that show such extraordinary insight into the law of life itself. Man sees the treasure which he knows to be good, but he must sell all that he has to become possessor of it. ‘The entire libido is demanded for the battle of life, and there is no remaining behind.’ Again, ‘If the adult person-

ality is to have anything to develop, the infantile, pleasure-seeking, egotistic personality must be ruthlessly sacrificed, and it is sometimes not pleasant. But he that loseth that life, shall save his real life.’

It is easy to see how near much of this comes to the Christian view of man's sinful nature and of human life. Jung indeed draws attention to what he calls ‘the great wisdom of life of the Christian faith, which for two thousand years has proved to be efficacious,’ and elsewhere he speaks of the Cross as ‘the frank admission that, not only are the lower wishes to be sacrificed, but the whole personality. It demands complete devotion, it compels a veritable sacrifice of self to a higher purpose.’ So convinced is Jung of the need of religion that he declares his belief that if all religions were destroyed man would begin all over again to build some faith for himself. At the same time, by a curious contradiction, Jung professes unbelief in the reality of that which underlies religion, and sees mankind pitifully ‘fleeing from the hardship of the reality which he knows, to the unreality of its religious myths.’

From all this it is manifest that the new psychology leaves an aching void, which the Christian faith as manifestly is fitted to fill. The psychologists are themselves conscious of the void. Their power to diagnose is greater than their power to heal. ‘The analysis has been all right. The patient has learnt all the hows and whys of his mind—he has seen the wheels go round. Then he goes off, rather burdened with the knowledge of his disabilities, and doesn't necessarily make a job of living after all.’

What is needed is a divine dynamic. Let self-love be transformed into love of others, says Freud; let will to power become willingness to serve, says Adler; let the life-energy be expended in self-sacrifice, says Jung. But where is the power that will suffice to work these miracles? Well, where one is greatly beloved, it becomes easy to love in return, and, where love is, service and sacrifice cease to be a burden and become a joy. And it need not be said that this divine love is revealed in the gospel and has transformed innumerable lives.

Ecstasy.

BY THE REVEREND PROFESSOR JOHN MAUCHLINE, B.D., UNIVERSITY OF GLASGOW.

ECSTASY we may define as the name applied to those types of experience in which the experient becomes temporarily alienated from the physical and sensible world, and enters into rapport with a whole field of consciousness which is denied him in his normal state. It has to be admitted, of course, that a narrower definition of the word is often accepted, and it is used especially to refer to the more demonstrative and spectacular manifestations of ecstasy, but we prefer to use the word in its wider connotation. As we use it, it is quite a comprehensive term; for there are many kinds of ecstasy, differentiated by the nature of the stimuli which produce it, the phenomena which accompany it, and the results which follow it.

(1) *Collective, self-induced ecstasy.* As the name we have given to it implies, this is the type which is manifested only in a group or crowd, and is further defined as being that type in which the sharers themselves employ methods to induce the desired experience.

(2) *Collective, passive ecstasy.* In this case the members of the group themselves do not induce the experience, but are acted upon by an external agent or external agents. It is very seldom that one agent alone is operative, and the determination of the dominant agent in producing the ecstatic state is often very difficult; but within this class there are two principal types to which we would refer:

- (a) That in which the ecstatic state is produced in the experient by the psychological influence of the group or crowd, of which he is a member.
- (b) That in which it is produced by a group-leader.

(3) *Individual ecstasy.* Here the experient is alone, apart from any group, and by self-discipline, by concentration, and in other ways reaches a state of ecstasy.

We now propose to speak of each of these types in turn.

(1) *Collective, self-induced ecstasy.*—A clear example of this is given in the Old Testament, in the description of the prophets of Baal on Mt. Carmel.¹ There is no mention of a leader, so that we may legitimately infer that if there was one, his leadership

was regulative and directive rather than anything else. In the vehemence of their entreaty, these prophets became worked up into a state of frenzy, which was characterized by wild leaping and violent movements, by bodily lacerations and frantic howlings. Ovid, in a passage in his *Metamorphoses*, tells of a band of ecstasies who were devotees of the goddess of Syria, and gives a graphic description of their pantings and gesticulations, their howlings and their lacerations, while in the ecstatic state.² We remember, in this connexion, the Dancing Dervishes, who, at their *zikr*, under the direction of a leader, recite portions of the Koran as they dance round a circular enclosure, until they become totally unconscious of their surroundings, recitation and dance become faster and faster, and in the end the participants collapse upon the floor. Mention might be made of some of the later manifestations of the Jansenist movement in the south of France. Amazing scenes were often enacted at the grave of a certain young Jansenist; the assembled company, by self-torture, would work themselves into a state of ecstasy, in which they prophesied and cured diseases.

We need not multiply examples further. Certain facts about ecstatic experiences of this kind will have already become manifest:

- (a) We get the definite impression, especially in the cases of the Dancing Dervishes and the Jansenists, that the time and the place were important.
- (b) Although the examples we have chosen do not illustrate this, various stimuli might be used to induce the ecstatic state. Drink, music, hashish, and dancing were among the commonest.³
- (c) When the ecstasy is in being, glossolalia may occur, and in many cases one man plays the part of spokesman for the group. We remember the case of Zedekiah among the prophets of Ahab of Israel.⁴
- (d) When a group is in a state of ecstasy, there appears to be a contagious quality present, so that the individual coming into contact with the group becomes infected.

² *Metamorphoses*, viii. 24–29.

³ Cf. Tylor, *Primitive Culture*, ii. 416 f.

⁴ 1 K 22¹¹.

(2a) *Collective, passive ecstasy*, in which the external agency is a group or crowd.

We remember how Saul, as anointed king, was sent away by Samuel to meet a group of *nebi'im*, and how he became enthused and prophesied.¹ We are, presumably, to infer that Saul was a passive agent, acted upon by the group. Again, Euripides gives us a memorable picture of how Pentheus of Thebes went out to Cithaeron's glens to view the Bacchanalian orgies, and became gripped by the frenzy.² It is relevant to mention here the Tarantism of Italy in the fifteenth and sixteenth centuries. The belief evidently spread that the bite of the Tarantula spider was deadly. Many who were bitten actually died; and the others could be aroused from their torpor only by the playing of the flute, which made them rise up and dance furiously, as if in a state of enchantment.³ Hecker also gives us interesting descriptions of the Dancing Mania of Germany of the fourteenth century, a mania which was liable to take possession of those who watched the delirious dancing of ones already affected.⁴

In this type of ecstasy we have been considering, we notice the effect of a group or a crowd upon an individual. Often the individual is pre-disposed to affection by his possessing some fear or illusion; when he is alone, reason and will may keep these in subjection; but when he comes into contact with an ecstatic group, the higher centres of control are relaxed.⁵ Where there is no pre-disposition to affection in the individual who comes into contact with the ecstatic group, his initial mental state is often one of curiosity; that gives way to astonishment at the weird phenomena, to fascination by the rhythmic movements of those in ecstasy; then follows the relaxation of the inhibitions to emotion and action, the overshadowing of reason, and the paralysis of the will; and the individual becomes absorbed in the group.

(2b) *Collective, passive ecstasy*, in which the external agency is a group-leader. We recognize that in this type the influence of the group or crowd is operative, but the dominant influence is that of the leader. The main stimuli come from him, and are often deliberately applied by him. The expert leader develops a science of stimulation. We can find illustrations in almost every religious revival, for almost all revivals of the religious consciousness among a people are due to the work and

witness of individuals. Several interesting illustrations are to be found in John Wesley's *Journal*. Some tell of amazing scenes during his preaching, when scores fell before him as dead, and many cried out, wildly gesticulating.⁶ It is Dimond who says: 'If we admit that the crowd is the primitive, biological herd, Wesley was an eminently skilful herd-leader.'⁷ But such a herd-leader or group-leader has very definite methods of procedure. It is possible for a crowd to be so dull and unresponsive that he can achieve no results at all. He must use means such as music to get a 'psychological crowd.' The means used have often been described as 'affirmation, repetition, contagion.' The sermons of revivalist preachers usually consist of the affirmation of one or two truths strongly expressed, and their constant repetition. They choose hymns whose choruses are of value because they repeat a phrase over and over again. In this way the field of consciousness is narrowed for the listeners, and one thought may occupy the mind, and gain control of the motor-centres, apart from the will. Then the influence of the crowd does its work. In such revivals the personality of the leader is the dominant influence; he supplies the stimuli, and even if he can by no means control the results, yet he can, if he is a man of sanctified wisdom, be the mainspring of a movement which may do much good; if he is a charlatan, he can do incalculable harm.

(3) *Individual ecstasy*.—Even in ancient times we have examples of solitary ecstasies, as the Egyptian story of Wen Amon shows.⁸ We know that the prophet Elisha became enthused by the influence of music (2 K 3¹⁵). And in 2 Co 12 we read of 'a man in Christ,' who was caught up into paradise, and heard unspeakable words. Now it may be argued that such ecstasies are people of an abnormal variety, that they have an exceptionally high emotional sensibility, but they cannot be dismissed so summarily.

When, for example, we study the Sufis of Islam, and some of the great Christian mystics, we soon come to recognize that certain facts stand out clearly. The mystics' great claim is the immediacy of their awareness of God. But the mystical life has to be cultivated, and ecstasy is a stage on the journey which leads to the complete unification of the worshipper with God. The ecstatic experiences of the great mystics may not be of a demonstrative sort at all. They may be quiet and

¹ 1 S 9; cf. 1 S 19²⁰⁻²⁴.

² Euripides, *Bacchae*.

³ Hecker, *Epitemics of the Middle Ages*, 117.

⁴ Hecker, *op. cit.* 87 f.

⁵ Starbuck, *The Psychology of Religion*, 168.

⁶ Wesley's *Journal*, ii. 203 f.

⁷ *Psychology of the Methodist Revival*, 131.

⁸ Cf. 'The Voyage of Wen Amon,' in Erman's *Literature of Ancient Egypt*.

contemplative, but none the less real; and they occur not usually at the beginning of the religious life, but at a developed stage of it.¹

Such is a brief survey of various types of ecstasy. Let us try to arrive at an estimate of their religious value. Now we must first of all recognize that such ecstatic experience is often pleasant, and an intense craving for it has often been felt by a devotee.² And the state of ecstasy has often been sought as a pleasurable experience, as an end in itself, whose good is in its being experienced, and not in any results it may produce in the lives of the participants. And we bear in mind that the judgment has often been passed that collective ecstasy is a phenomenon which occurs at an early stage of religious development, and among primitive or uneducated people. We are in a position now to produce certain arguments in favour of that judgment.

(a) We have seen that the way is prepared for the experience of ecstasy by an individual within a group, when by the influence of rhythmic movements, of music, and other agents the inhibitions to emotion, action, and belief are relaxed in him, and one dominant idea takes possession of his mind, to the exclusion of all else. Naturally, in the case of an educated person, the rational and critical faculty will not so readily be lulled into quiescence, the field of consciousness will not so readily be narrowed, as in the case of an uneducated person. He will for a much longer time maintain his independence of mind against the influence of a crowd.

(b) We have quoted cases where a pre-condition to ecstasy was the possession on the part of the individual coming into contact with the group, of a fear or illusion which might be quite irrational, but had never been banished from the mind. And, of course, we cannot deny that such irrational fears and obsessions are commonest among uneducated people.

(c) It is a notable fact that the manifestations of ecstatic experience of a highly demonstrative sort which accompanied Wesley's preaching took place in two localities in particular, namely, around Bristol and Newcastle. And Wesley himself says that the population of these districts was among the most degraded and the most ignorant in all England.³

The question that confronts us now is this: 'Is there any religious value in such ecstatic experi-

ences? Or are they merely pleasant, and desired as an end in themselves? Often the value of the experience must depend upon the nature of the stimuli that have been used to induce it, and even more upon the mind-content of the experiencers. Where the former are dancing or drugs or music, and the experiencers are rude and uneducated, the ecstatic experience can be nothing but an emotional disturbance, which in its effects is definitely demoralizing. We must, however, make an exception in the case of that collective ecstasy which is induced in a group by a leader. The wise leader does not only try to play upon the emotions; he endeavours to convince the mind and to awaken the conscience. He affirms truths with persistency, so that in this case the stimuli to the ecstatic experience are different, are so different as to demand special treatment. The attention of an individual may be gained in the first instance by the fact that truths, more or less known to him, are presented in a new way and with a compelling power, so that he is made to think. Thought may afford cause for apprehension and disquiet; the energy of the leader's tones may make delay impossible, and so by the ministry of music and by the influence of the example of others in the group the individual is led on. But owing to the nature of the stimuli which have been used, ecstatic experience so induced may have a noetic quality, and so have real religious value. But that experience will be made fully fruitful in the life of the experient only when the will confirms the action which was taken during the period of emotional and mental stress, and an educative ministry follows. Therefore, we are led to conclude that, whereas a religious revival, generated by a shallow, scalp-hunting emotionalist, may mean only a temporary, and oftentimes pernicious, troubling of the waters of the religious life, yet one which is directed by a leader who is sincere and who knows Him whom he has believed, can issue in great good and spiritual gain for many.

When we pass to consider the religious value of ecstasy as it is found in the lives of the great mystics, *i.e.*, individual ecstasy, we note certain facts to begin with:

(a) There is not here any influence from a group or from a group-leader.

(b) This type of ecstasy is a stage on the mystic path. Before he reaches it, the individual has had a long training in discipline, and has meditated much on the nature and the works of God. Thus the experience comes to those who are prepared for it, so that the dangers of that collective ecstasy

¹ Cf. Dr. Rufus Jones in *Psychology and the Church*, 70.

² Cf. *American Journal of Psychology*, xxviii. 584.

³ *Psychology of the Methodist Revival*, 128.

induced in a group of uneducated people are not here present.¹

(c) We have already stressed the importance of the nature of the stimuli to ecstasy. Here these are such as have, in the lives of former experiencers, proved valid and trustworthy.

It is, therefore, with a degree of confidence that we go forward to the attempt to judge the religious value of individual ecstasy. Let us note here and now the individual mystic's own description of his experience. During the experience his awareness of God is so immediate, that, reflecting on it afterwards, he is moved to say: 'God and I were one.' The results for him are an unshakable assurance of God's being and an ineffable joy, which have, or may have, great value for the religious life.

But one big question at once emerges. Do such ecstatic experiences—which, in the case of the individual, are more often quiet and passive than demonstrative—give to the experiencer not only an assurance of God's being, but a revelation of His nature? That is a question which it is extremely difficult to answer. Only the mystic himself can supply the main evidence which must be examined and used in coming to a finding, and he is not always able to supply it. Pratt sets forth in this connexion quite a definite conclusion: 'Mysticism is in part emotional, in part ideational and cognitive. . . . Feeling there is, usually in great richness; but this feeling is invariably crystallized about some central idea, some intellectual certainty, which comes to the mystic as a revelation of truth, and which he usually has no difficulty in defining and communicating.'² But the final part of that conclusion at least is very questionable. St. Teresa always protested against being asked to describe such experiences: "'I would not, and I could not, tell all," she would say, "One's innermost thoughts cannot be translated into earthly words without instantly losing their deep and heavenly meaning."³ And St. John of the Cross and the Sadhu Sundar Singh express themselves to the same effect.⁴ In the case of many of the great mystics their ecstatic or mystical experiences are not communicable, and they have no direct social value. The real value of them is for the experiencer alone. The influence he exerts upon the community is not that of illuminating words, but the witness of a radiant countenance, and

of a joyfully peaceful life, which proclaim the reality of the spiritual experiences. The experiencers become energized by the Spirit of God. But the question must now be asked: What place do such ecstatic or mystical experiences occupy in the lives of the great mystics? At once we come face to face with a great distinction. On the one hand there are those who have travelled the mystic way who are 'in Christ,' and who deliberately seek ecstatic experience as an end in itself. They abstract themselves from the world of men, with all its needs, and, remaining at the shrine, they cultivate their souls. There is a self-centred discipline, which is open to condemnation; it is utterly regardless of the missionary aspect of religion. But on the other hand, there are those who seek ecstatic experience, in order that they may arrive at a new appreciation of spiritual truths, and communicate the result to their fellow-men. But do not those who, by searching, try to find out God, dispense with the Incarnation, and forget that their primary duty as Christians is to proclaim the riches of God in Jesus Christ? Some may answer that they do not. So far from neglecting the revelation which is in Jesus Christ, they live by it; and their sole purpose in seeking ecstatic experience is the hope that thereby some of the great truths taught by Jesus Christ may come home to them with compelling power, so that they shall subsequently be able to proclaim them to men with deeper insight into their meaning, and with greater authority.⁵

But even if pure and worthy motives can be put forward for seeking ecstatic experience, nevertheless we must remember that some of the great mystics warned their disciples against such a practice. St. Paul was compelled to reprove the Corinthian Church because of the strife and contention which had been aroused in it by the unseemly conduct of those who claimed that they had had ecstatic experiences, and babbled incoherently in an attempt to communicate what they had seen to others.⁶ And we have sufficient evidence to warrant us in believing that St. Paul rejoiced much more to know the power of Christ in the everyday experiences of life than to be received up in spirit into the third heaven, and to hear unspeakable words which it is not possible for a man to utter.⁷ And the Sadhu Sundar Singh, when asked if he would recommend the ordinary Christian to try to attain to ecstatic

¹ Jones, *Spiritual Energies*, 143.

² *The Religious Consciousness*, 348.

³ Sir Francis Younghusband, *Modern Mystics*, 163.

⁴ Cf. L. W. Grensted, *Psychology and God*, 203, and Streeter and Appasamy, *The Sadhu*, 140 f.

⁵ Cf. Sir Mohammad Iqbal, *Religious Thought in Islam*, 118.

⁶ 1 Co 14⁴, 19, 23, 24.

⁷ 2 Co 12¹⁻⁷; cf. Gal 2²⁰.

experiences, said: 'I never try to go into ecstasy; nor do I advise other people to try. It is a gift to be accepted, but not to be sought. Prayer is for every man, and so is meditation. If it is God's will that he go further, God will lead him that way.'¹

¹ Streeter and Appasamy, *The Sadhu*, 109, 150.

Many may not be led further of God, but they can, by God's grace, become men in Christ; they may not, in the awful hush of a visionary hour, come into the presence of the *mysterium tremendum*, but they can know the power of God in the experiences of common day.

Literature.

THE KINGDOM, THE SON OF MAN, AND THE LORD'S SUPPER.

RUDOLF OTTO's *Reich Gottes und Menschensohn* (1934) has already influenced deeply some of our New Testament scholars, and now that it has been translated into English under the title, *The Kingdom of God and the Son of Man* (Lutterworth Press; 15s. net), by Floyd V. Filson and Professor Bertram Lee Woolf, it may safely be prophesied that its repercussions will be even more far-reaching.

The first part of Book I. traces the antecedents of the idea of the kingdom of God as far back as the prehistoric period of Aryan religion; the second part discusses the kingdom as Jesus preached it; and the third compares the original element in His teaching with the message and person of John the Baptist. Jesus, Otto maintains, first worked as a disciple of the Baptist, but later abandoned Baptism and proclaimed a kingdom which was actually breaking in upon the world in Himself and His mighty works. The fourth section supplies the necessary detailed examination of sayings and parables, and, in particular, contains a most valuable exposition of such key passages as Mt 12²⁵⁻⁹ 13¹², Mk 4²⁶⁻⁹, and Lk 17^{20f.}

In Book II. the discussion is extended to the idea of the Son of Man in relation to the kingdom, and includes a careful study of the doctrine of the Son of Man in the Book of Enoch, of the Messianic utterances of Jesus, and of those sayings of His which introduce the thought of suffering and death. There is a particularly interesting note on the meaning of *άνθρωπος* which is sure to arouse interest, and perhaps controversy. Book III. treats the question of Christ's Last Supper as the consecration of the disciples for entrance into the kingdom of God; and Book IV. discusses the Kingdom and the Charisma, and seeks to present Jesus as a 'Charismatic Person.' It is in this last section that the argument of the book is most open to question, but it contains valuable sections on such themes as

Healing and Exorcism, Charismatic Preaching, the Charisma of Prophecy, and Charismatic Apparitions as illustrated by Christ's Walking on the Sea. The point for doubt is whether in this section of the work an adequate Christology is found, which is capable of supporting the claims made in Books I.-III. Since this suggestive volume is sure to be widely read and debated, it is perhaps desirable to add that it rests on a very doubtful foundation in respect of the literary criticism of the Gospels. It is greatly to be regretted that Otto, whose distinctive work lay in the fields of Comparative Religion, should have accepted the scholarly, but unsatisfactory views of W. Bussmann, instead of the generally received Two Document Hypothesis. Happily, this disability does not seriously mar the work of exposition or undermine the main contentions of the book. It leads, however, to a one-sided treatment of the narratives of the Last Supper in Book III.

There can be no doubt that Otto's volume is one of the big books of the decade, since it leads the reader to the central questions of New Testament Theology. In view of the lamented author's comparatively recent death, it comes to us as a kind of legacy, different as it is in many respects from his well-known earlier work, 'The Idea of the Holy.' Whether the later work will exert the same influence upon contemporary thought, we cannot tell; but it certainly has the same atmosphere of fascination and sets the mind racing in the most fruitful directions.

THE QUR'ĀN.

The Rev. Richard Bell, B.D., D.D., has made a notable contribution to Islamic studies in *The Qur'ān, Translated with a Critical Re-arrangement of the Surahs*, Vol. I. (T. & T. Clark; 12s. 6d. net). This volume contains a translation of the first twenty-four surahs of the Qur'ān, but it is much more than a mere translation. Dr. Bell works

on the hypothesis that the present form of the Qur'ān rests upon a careful reproduction of a confusion of written documents, a hypothesis for which he has good authority in the Muslim tradition, and attempts to sort out the various elements which go to the making of the surahs. In his Preface he says, 'All the possibilities of confusion in written documents have had to be considered—corrections, interlinear additions, additions on the margin, deletions and substitutions, pieces cut off from a passage and wrongly placed, passages written on the back of others and then read continuously, front and back following each other.' It is a tremendous task undertaken with distinction.

The surahs are given in their usual order, but where passages are considered to represent a working-over of material already given, parallel columns are used. Dr. Bell has thus ingeniously arranged his material, so that one can turn at once to any particular passage and at the same time note its relationship to other parts of the surah. Each surah is prefaced by notes on its structure and suggested dates for its various elements, and in the translation each passage has a brief explanatory heading. The work will arouse great interest among scholars; for while it is generally recognized, even by Muslim commentators, that surahs contain elements belonging to different periods, no such thoroughgoing attempt to unravel the elements has ever been made before.

The quality of the translation is good and accurate. Dr. Bell has succeeded in giving his translation a flavour of the original, at the same time using a natural English idiom. Here and there one meets a divergence from the usual translation, as an example of which Surah xi. 108 may be quoted. Dr. Bell translates thus, 'They are in the Fire, which for them pants and roars.' Rodwell's version is, 'Their place the Fire! therein shall they sigh and bemoan them.' Other translators, following the lines suggested by the Muslim commentator Baidāwī, give similar translations; yet the Arabic words can bear the meaning Dr. Bell gives them, and there can be no question about the vividness of his rendering.

The only regret one may express is that Dr. Bell has found it necessary, owing to the cost of printing, to suppress the bulk of his notes. To enable scholars to criticise adequately the method of separating the various elements in the Qur'ān text, fuller notes are greatly to be desired; and the work is of such importance that some generous patron, or some fund, ought to undertake the cost of the entire publication, in order that students of Islam may

have a full statement of Dr. Bell's researches put before them. A notable advance in Qur'ānic studies has been made, and the second volume will be eagerly awaited.

DR. JOHN DONNE.

An able and industrious Indian student, Mr. Itrat Husain, M.A., Ph.D., has issued a detailed examination of *The Dogmatic and Mystical Theology of John Donne* (S.P.C.K.; 7s. 6d. net). Sir Herbert J. C. Grierson explains in the Preface that in the course of a methodical study of the English religious poetry of the seventeenth century Dr. Husain prepared an anthology or index of Donne's pronouncements on various Christian dogmas, and that thereafter he undertook to examine Donne's theological position, being struck by Donne's sincerity and orthodoxy (both of which have been called in question). The result is before us in a scholarly work which claims to be the first attempt to present its subject in a systematic manner.

Sir Herbert J. C. Grierson does not seem to be so convinced of Donne's sincerity as Dr. Husain is: 'The feeling one gets is that of acquiescence rather than of passionate conviction attained after much doubt and uncertainty.' But a perusal of Dr. Husain's volume leaves little or no doubt of Donne's orthodoxy. In some places, indeed, he may appear to be ultra-orthodox; as, for example, where he says that when God created the lower creatures He did it by His word, but that when He created man He did it also through consultation. That is to say, the creation of man was the work of the Trinity: 'But when God came to the best of his creatures, to Man, Man was not only made *in Verbo*, as the rest were, by speaking a word, but by consultation, by a conference, by a counsel, *faciamus hominem, let us make Man*; there is a more express manifestation of divers persons speaking together, of a concurrence of the Trinity.'

It was not Donne's aim, like Hooker's, to make a comprehensive survey of the Anglican theology. Accordingly, Dr. Husain had to piece together the references dispersed through the whole body of the sermons. Perhaps he might have done so in a way more in keeping with the usual logical order and method of Christian theology, but his achievement remains notable and valuable.

He first deals with Donne's defence of the Anglican Church against the Puritans and the Papists, then with certain theological views held by Donne, especially on the sacraments, and after that with his systematic theology in general. The

whole finishes with a brief consideration of Donne's mystical theology, treated under the heads of prayer, the mystical life, mortification, illumination, Christ, and the mystical union.

STUDIES IN ISLAM AND JUDAISM.

Under the title, *Studies in Islam and Judaism*, the Yale University Press has published a handsome volume giving the Arabic original of Ibn Shāhīn's Book of Comfort, known as the 'Ḥibbūr Yaphē of R. Nissim b. Ya'aqobh,' edited from the unique manuscript by Julian Obermann (New Haven; \$15). There are 183 pages of Arabic text with copious footnotes, 156 plates containing a photographic reproduction of the entire MS., a brief Foreword, and 44 pages providing technical aids, indexes, and *Addenda et Corrigenda*. The editor intends to follow this work, which is a monument of industry, with an Introduction which will discuss problems relating to the text-edition, and one hopes that a translation will also be provided.

The MS. is written in Hebrew characters and presents many difficulties of decipherment. As the editor remarks, the philological study of Judæo-Arabic is still in its infancy, and therefore many knotty problems arise. A few of the folios are blurred and stained, but the bulk of the MS. is remarkably clear. Dr. Obermann is to be congratulated on the success with which he has edited a difficult text.

The author of the book was a Jewish scholar who lived in Qairawan in the eleventh century. While Arabists will find this work to be of great philological interest, its chief significance lies in the fact that it presents us with a Jewish example of a branch of Arabic literature known as *Al-faraj ba'd al-shidda* (relief after distress). Such works consist of stories relating how God has delivered righteous people from their trials. The present work begins in the usual style, addressing a friend who has asked for some information on the subject, and expressing readiness to respond to his request. Then follows a series of stories to show how God delivers the righteous. The peculiar interest of this work is that its sources are Jewish, mainly Rabbinic, unlike other Arabic works on the subject which naturally draw their material from Muslim sources. In the footnotes the editor gives references to the sources quoted. It can readily be understood that this book contains valuable material for the study of folklore, mediæval theology, Rabbinical Judaism, and the history of the interrelations between Judaism and Islam. But a translation is essential

if the wealth of material is to be made available to the student who is unacquainted with Arabic.

THE FOCUS OF BELIEF.

In the work of this title the Rev. A. R. Whately, M.A., D.D., has made a notable contribution to English theological literature (Cambridge University Press; 8s. 6d. net). It is the product of many years' study and reflection. Horace's famous advice to would-be authors, 'Keep your piece nine years' has obvious sense; but it sometimes involves a drawback; so familiar does the writer become with his own thought-process that he is apt to compress, giving his results without due explication of how he reached them. We are not sure to what extent it is this or a desire to keep his book within moderate limits that has influenced Dr. Whately; but certainly not a few passages would have been better of expansion. It is a very able work, but it is not altogether easy to read. One must read and ponder very slowly; if that is done one gets a growing sense of being in the hands of a master.

Dr. Whately owes much to Husserl and J. W. Dunne, and has felt the stimulus of the Barthians, although he has some cogent criticism of them. His main aim is to find some focus round which the whole system of Christian Doctrine may be arranged in concentric circles; only so can any advance be made towards a satisfying and unifying theology. His opening chapters deal with Faith and for that discussion alone the book is valuable. Faith, he points out, is from its inception the acceptance not of an opinion but of a certitude. We do not 'prove' God and the gospel, we accept them. Then he proceeds to discuss the truth and the content of the idea of God, then sin and salvation, then the Atonement, then the credal structure (Incarnation, Resurrection and Ascension, the Holy Spirit, the Trinity), and lastly, Eschatology. Each of those chapters is full of suggestiveness, and one gets the impression of a really massive structure.

The focal point round which all our theological thinking should gather is Redemption, that is the heart of the revelation of God. The Christian Faith consists of a mass of related truths, and Redemption is central to all.

DR. MOFFATT'S EARLY CHURCH HISTORY.

With the publication of this book we may say that Dr. Moffatt has enriched the literature of practically

every branch of the theological curriculum. While we think his greatest renown undoubtedly lies in the field of New Testament studies, it must be remembered that for many years back he has been teaching Church History. It was in every way desirable that his large public should have some permanent record of his prowess in that Department. His book, published under the auspices of the London Theological Library, is entitled *The First Five Centuries of the Church* (Hodder & Stoughton; 6s. net). It is not a large volume. It runs to no more than two hundred and fifty-one pages, the last forty-five of which are occupied with a bibliography. What can one make of the history of five centuries in so limited a space? Who but Dr. Moffatt could be trusted to make anything worth while? We have had a superfluity of small books on the earliest days of Christianity. But Dr. Moffatt has the faculty of being different. The book consists of five chapters, each dealing with one century; and it is pointed out that if we take the centuries in view as extending from thirty to one hundred and thirty, and so on, we do get real epochs, in each of which one name stands out pre-eminent. In each chapter we get first a catalogue of the important happenings both in the Church and in the world. There follows in each case a masterly exposition of the significance of events for the main line of the Church's expansion and development.

The book will not serve for a text-book of Church History; but the student will find it valuable as an introduction to his more detailed study; while the general reader will find it excellent as a revelation of how the Church fared, the problems that faced her, and the causes that shaped her development.

The bibliography is very full and is carefully classified. Even helpful fiction and poems are not forgotten. Opinions may vary as to their suitability for inclusion; but as we have said, Dr. Moffatt must be allowed to do things differently. That this volume will be among those for which he will be best remembered, we are not prepared to say; but we are glad to have it.

INDIAN AND WESTERN PHILOSOPHY.

The sub-title of *Indian and Western Philosophy*, by Miss Betty Heimann, Ph.D. (Allen & Unwin; 5s. net)—'A Study in Contrasts'—is an indication of its character. According to the author, two categories, namely, the cosmical and the anthropological, are fundamental in religious and philosophical thinking, and the one indicates a typically

Indian and the other a typically Western attitude. Emphasis upon an antithesis at the beginning of a book may be conducive to clearness of exposition, but it may also become too dominant, and Dr. Heimann, in her anxiety to avoid false analogies, occasionally falls a victim to forced contrasts which interfere with the fairness of her judgments. Yet this is a fresh and challenging book, containing much originality of thought and some masterly expositions of difficult Indian doctrines, combined with not irrelevant exposures of misleading clichés. We have rarely come across so illuminating a treatment of the doctrines of *Māyā* and *Nirvāṇa*, in the elucidation of which Dr. Heimann makes most skilful use of her philological knowledge. Yet even here, just when we are surrendering ourselves to the pleasure of a purely objective treatment, polemic enters, and the evidence which she has so painstakingly collected and so cleverly stated, is forced into the straitjacket of her thesis. Dr. Heimann is determined to discredit unproved assumptions, but occasionally assumes too easily that the assumptions of which she disapproves are themselves unproved.

At an early stage, according to her, Western thought (and in 'Western' she includes, geographically and historically, the Near East) made the transition from the older cosmic outlook to the anthropological attitude. Since the time of the Sophists Western devotion to the principle of man as the measure of all things, has incapacitated Western philosophers for a proper appreciation of Indian thought. Those especially who have sought to find in Indian speculation anticipations of the doctrines of the unity and personality of God, have gone woefully far astray. The fundamental Indian belief, particularly, but by no means only in its primitive stages, is the powerlessness of man in the grasp of natural forces, and the influence of an environment of tropical exuberance (a favourite *deus ex machina* conception of the author's) is in favour of plurality rather than unity. She holds that there is no superimposed order or plan, no personal God who controls the cosmic order. The gods themselves are subject to quick changes of form, as empirical manifestations of the ever productive cosmic energy. 'In India, not singleness, but plurality and manifoldness of form and type have been at every period, from early Kathenotheism to the latest conceptions of divine duality or polarity the adequate expressions of God-nature.' God, in the sense of a spiritual principle, can never be almighty. The laws of *Karma* and Reincarnation are never supreme. They come into existence *along with* cosmic happen-

ings, and are in no sense prior to, or originaive of, these. They are intelligible only as generalizations manifested through the infinite diversity of cosmic phenomena.

Dr. Heimann goes even further than this in her opposition to current notions of Indian idealism. For her the basic Indian idea is the equal valuation of matter and mind, with, indeed, a bias in favour of 'the supremacy of the materialistic chaotic principle,' although, of course—in order to avoid one of those terrible 'false analogies'—she cannot allow that Indian thought ever exhibits a purely materialistic doctrine. But her exposition causes Indian philosophers to tremble on the very verge of this latter, and it is against idealism that she directs the full force of her polemic. Schopenhauer and Deussen are the arch-transgressors in the misleading of Western thought, and all other Western interpreters have followed them like sheep. Dr. Heimann, it may be remarked, has evidently not read several recent important books upon Indian philosophy, in which Deussen's arguments are seriously controverted, and a position as regards the interpretation of *Māyā* and *Nirvāna* is taken up which is not unlike her own, although it does not go to the same extreme of anti-idealism. Surely it is rather too much to ask us to believe that 'with the merely Abstract the Indian mind never concerns itself,' unless indeed by 'abstract' she means the merely negative, in which case her statement might be justifiable. But her own conception of what is meant by idealism is decidedly hazy, and consequently her attack upon the possibility of an idealistic interpretation of Indian thought is constantly shifting its ground. Even if the Indian attitude is *not* negative idealism, this does not disprove its idealism in other—and more usual—senses of the term. And, finally, it seems almost inconceivable that Rāmānuja, who would have approved of her interpretation of *Māyā*, is given no consideration at all in what purports to be a balanced survey of Indian literature.

Her analysis of Indian ethics is accurate, if slightly uninspiring; and she finds her way with great success through some of the intricacies of Indian logic. Her general conclusions are by no means favourable to those who hope to find signs of a *rapprochement* between Indian and Western thought, or who, in particular, think they can discover in Indian religious literature some anticipatory friendliness to Christian ideas. But neither can any opposition arise out of her new and naturalistic interpretation of Indian thought; for, still, even in the matter of non-rationality in its modern form,

Indian and Western thought move on entirely different planes, and there can be neither amalgamation nor collision. The utmost she allows us to hope for is a slight amount of mutual collaboration and reciprocal enrichment through the discovery of how greatly we differ. But, however vehemently we may disagree with its conclusions, the book, just because it presents so many fresh points of view, is one of the most valuable amongst recent publications on the subject.

We may naturally expect a considerable number of books on the English Bible in the near future, and it is a pleasure to note an interesting volume from America—*The Bible and its Literary Associations*, by Miss Margaret B. Crook and others (Abingdon Press; \$2.50). Most of the contributors are women, and each can lay claim to expert knowledge of the field in which she writes, though, from time to time, a statement seems to need correction or revision. Miss Crook herself is the editor, and handles the Biblical literature; her chapters by themselves would form an admirable little 'Introduction.' Her field is well known, but other contributors take us over ground less familiar to the average Bible student. Thus we have instructive chapters on the Gothic Bible, the Bible in the Roman world of Augustine's day, and the pre-Reformation versions in England and Germany. It is especially interesting to note that the absence of vernacular translations did not mean unfamiliarity with the Bible story, for parts of it were constantly presented to the public in other forms, under the guise of poetry or of drama. Of peculiar interest are the chapters dealing with the influence of the Bible on other forms of literature—Milton's poetry, the English drama, the writings of De Quincey and of Thomas Hardy. Naturally a careful selection has necessarily been made from among the many subjects which could have been included. While we recognize the inevitable limitations of such a book, we cannot but regret the impossibility of including the Syriac among the ancient versions described and discussed, and of the French among the modern translations. In the last chapter, too, the choice of the two English writers appears somewhat arbitrary; was either De Quincey or Hardy more familiar with the Bible than was Kipling? But in such a book as this we cannot dictate to the writers; they have made their choice and done their work extraordinarily

well, for every chapter is well written, illuminating, and instructive.

Twenty Centuries of Jewish Thought, by Dr. Adolph Lichtigfeld (Beck ; 2s. 6d. net), is an attempt to give the reader a comprehensive idea of the notable achievements of Judaism since the end of the second Temple. Dr. Lichtigfeld has divided his material into subjects, under such heads as 'God and the World,' 'The Law,' 'Of Man's Duty in the World.' It is confessedly an anthology, and consists mainly of quotations from Jewish authors, beginning with the Bible itself, and including not a few modern leaders of Jewish thought. Every age is represented, and the living authors cited include representatives both of the orthodox and the liberal wings. But, in spite of the excellence of the matter cited, and of Dr. Lichtigfeld's own occasional contributions, apparently intended to give the quotations their proper setting in his scheme, the work has an appearance of scrappiness, and it is difficult to get a connected thread running through it. This is probably the fault of the method, and the reader who will take the trouble to go through the volume carefully will often come across passages of great beauty and value.

The sufferings of the Jews have been a permanent element in the history of Europe for nearly two thousand years. There have been places in which they have been suffered to dwell unmolested, and sometimes even honoured for longer or shorter periods, but everywhere, except in the British Commonwealth and in the United States, these intervals of comparative peace have ended in persecution. One of the most notable instances in which Israel has had rest is to be found in Spain during the centuries which followed the Muslim conquests. Here, despite intervals of unpopularity and occasional persecution, they flourished till the end of the fifteenth century. In *Isaac Abravanel: Six Lectures* by Paul Goodman, I. G. Llubera, M. Gaster, L. Rabinowitz, L. Strauss, and A. R. Milburn, edited by Professor J. B. Trend, M.A., and H. M. J. Loewe, M.A. (Cambridge University Press ; 7s. 6d. net), half a dozen experts have given us a picture of a man who was an outstanding figure of the age when Judaism was proscribed in Portugal and Spain. He 'lived through the Renaissance, the invention of printing, the fall of Constantinople, the birth-pangs of the Reformation, the discovery of America, and the opening of the sea-route to India.' He was a great financier and the favourite of kings, yet driven from one country

to another by passionate outbreaks of anti-Jewish fanaticism. His was one of the most brilliant minds of a brilliant age, and he had outstanding abilities as an exegete and as a philosopher. The authors of this volume have done their work well, and have given us a stereoscopic picture of this many-sided man, and of the age in which he lived.

Mr. Anthony Lincoln has published his Prince Consort Prize Essay of 1934 under the title, *Some Political and Social Ideas of English Dissent, 1763-1800* (Cambridge University Press ; 8s. 6d. net). By the Dissenters we are to understand Presbyterians, Congregationalists, and Baptists who struggled to maintain themselves between the Church of England and the Methodists. In the years under review they laboured for the abolition of the Test Act with all the civil disabilities involved. They were very optimistic. The spirit of the Age seemed to be favourable. But the close of the eighteenth century saw them disillusioned and defeated. Against them stood their past history ; they were the sons of the regicides. Against them, too, stood their sympathies with the French Revolution. Against them, too, was their lack of unity. What they contended for, however, was in due time to bear fruit. The significance of their long conflict was that from a religious origin views as to the natural rights of man were gradually formulated as a political principle. All this is carefully worked out and proved in Mr. Lincoln's admirable Essay which is of great merit as expounding an interesting and important chapter in the history of political philosophy.

We have received *A Critical Study of Primitive Liturgies*, by Mr. K. N. Daniel (C.M.S. Press, Kottayam). Mr. Daniel very kindly sent us the book for review, but we do not know whether it be on sale in this country, or if so, at what price. The title is rather ambitious for so small a book. As a matter of fact, Mr. Daniel limits his first-hand study to Jacobite liturgies. He has examined many such and proves what wide variety exists among them. The Jacobite Church has never standardized its liturgy, so there is no limit to the possibility of differences in the forms actually used in particular churches. That is consistent with the existence of strong family resemblances. Mr. Daniel, however, has evidently studied the work of liturgiologists who deal with the great Liturgies, and from time to time illustrates or supports his findings from them. His point is that from a simple and spiritual intention, liturgies gradually became more and more

'sacramental.' Thus the original Epiklesis, a prayer for the Spirit on the worshippers, became an invocation of the Spirit on the elements. We are grateful for the translation of so many prayers from the ancient and more modern Jacobite liturgies.

Vladimir Solovyev, who has been called 'the Russian Newman' and 'the Russian von Hügel' wrote 'Religioznaya Osnovy Zhisni' ('The Spiritual Foundations of Life') so long ago as 1882-84. That work is regarded as 'the clearest and most convenient account of Solovyev's principles and teaching.' From a French version of it Mr. Donald Atwater has given us an English translation with the title *God, Man, and the Church* (James Clarke; 5s. net). The main idea of the book can be expressed very briefly. Man needs God but without God manifest in Christ we should not know God as a living reality. But Christ, too, must be to us more than a historical figure; He must be revealed in the present as well as in the past. 'Christ is shown to us as a living reality independent of our limited personality by the Church.' 'Those who think they can dispense with any intermediary and obtain personally a full and definite revelation of Christ are certainly not yet ripe for that revelation; what they take to be Christ are the fantasies of their own imagination.' 'It is the office of the Church to sanctify and with the help of the Christian State to transfigure the earthly life of man and of society.' This is worked out in a series of chapters each of which is rich in thought and suggestiveness. We are glad to have in our language such a book by so interesting a writer.

There is very sound Church History in biographical form in *Early Light-Bearers of Scotland*, stories of Scotland's saints told by Miss Elizabeth W. Grierson (James Clarke; 6s. net). It is a good fat book, well illustrated, and written in a simple style that will suit old and young alike. We begin, of course, with St. Ninian and end with St. Magnus of Orkney, taking in by the way saints well known like Patrick and very little known like Prostan, Palladius, Boisil, and Ebba. The little-known ones will stir your curiosity, and you will be glad to hear again about the great light-bearers like St. Serf, St. Kentigern, and St. Cuthbert. This is a most interesting introduction to the religious story of Scotland.

The Road That Was Made (James Clarke; 5s. net), by Mr. L. Firman-Edwards, B.A., M.D.

(Cantab.), is a fresh and popular exposition of the Christian faith in some of its fundamental articles by a thoughtful and cultured layman. The standpoint is Anglican or, more precisely, Anglo-Catholic. We commend the volume to preachers and others who would like to see Christian doctrines expounded on unconventional lines. But it is perhaps somewhat pretentious on Dr. Firman-Edwards' part to describe his work as a philosophical study of the nature of reality. It does indeed face the question of reality in its opening pages, in discussions that are clear and interesting, but it is chiefly concerned, as we have already indicated, with the presentation of fundamental Catholic doctrine.

We observe that Dr. Firman-Edwards is, like Mr. J. B. Priestley, attracted by the speculations of Mr. J. W. Dunne, who in his book, 'An Experiment in Time,' appears to claim to have established on rational grounds the truth of personal immortality.

Under the title *Is Not This the Son of Joseph?* (James Clarke; 3s. 6d. net) Dr. Thomas Walker discusses the early narratives in the First and Third Gospels. He gives a good deal of his space to a discussion of the Virgin Birth, and comes to the conclusion that the doctrine was foisted on the gospel narrative by the dogma of a later age. In their original form, he believes, both Gospels presented Jesus as the son of Joseph. As he points out, to the Hebrew mind, every birth involves divine co-operation, and the phrase 'conceived of the Holy Spirit' would not necessarily, or even probably, involve miraculous conception to the mind of either evangelist. Non-Jewish Christians, however, brought up in another atmosphere of thought, would interpret the phrase differently. Doubts as to the legitimacy of Jesus would be raised by the enemies of Christianity, and the non-Jewish mind would feel compelled to seek an answer to their attacks, finding it in a miraculous conception. For readers to whom the doctrine of the Virgin Birth is a stumbling-block, Dr. Walker's statement of his case may be really helpful, for it is based on sound knowledge of the Hebrew mind, and skilfully presented. Even readers who prefer not to accept his conclusion will find his work interesting and stimulating.

That there is to-day a perceptible swing of the pendulum away from a mechanistic towards a more spiritual view of the world can hardly be denied. How far the movement may go and how long it may persist is another matter. In *The Pendulum Swings Back*, by Mr. Marvin M. Black

(Cokesbury Press ; \$2.00) we have an exposition of this movement as it manifests itself in the various departments of science. The writer covers a very wide, perhaps too wide a field. Beginning with physics and biology, he pursues his thesis through psychology, psychic research, and contemporary medicine to social philosophy and cultural anthropology. As a consequence, the discussion in each department is brief and at times scrappy. The writer, who has had much journalistic experience, writes in a clear and decisive, and at times a provocative style. He assumes throughout the attitude of an advocate pleading his case, rather than a judge nicely balancing the evidence. All the same he has brought together an impressive body of testimony from many and far-distant quarters in support of a spiritual view of the world.

The Drummond Tract Depot, Stirling, whose tracts in recent years have attained so remarkable a degree of excellence, has begun to issue threepenny booklets on religious and theological topics. The one before us, the fifth of the series, is *The Christian Doctrine of the Trinity*, by Professor J. M. Shaw, D.D. It is extraordinarily well done, a plain and simple treatment of a great Christian doctrine such as the man in the street may reasonably be expected to follow. It is specially excellent in making clear that the doctrine of the Trinity is no mere philosophical theory or gratuitous speculation but is 'a brief comprehensive summing up of the Christian conception of God, and is the form under which we must think of Him if we are to be true to the distinctive features of Christian revelation and experience.'

Sunshine in the Valley, by Mr. H. E. Hewitt (Drummond Tract Depot, Stirling ; 9d. and 1s. 6d.), contains seven short devotional papers on themes which are fitted to bring comfort to souls in distress. It is written in a simple and pleasing style, is evidently the fruit of deep experience, and has its pages adorned by a number of helpful quotations and encouraging anecdotes. It is warmly commended in a Foreword by Mr. Hugh Redwood.

Mr. H. J. Schonfield will have many sympathizers in his wish to discover additional knowledge as to the long-lost Gospel according to the Hebrews. With that aim Mr. Schonfield has turned to a study of the satirical Jewish skit on the Gospels, the 'Toldoth Jeshu.' That curious document is obviously a caricature of so much of our Gospels ; Mr. Schonfield thinks that some material in the Toldoth

which cannot be traced to our Gospels may well have come from the Gospel of the Hebrews. He works this out in *According to the Hebrews* (Duckworth ; 10s. 6d. net). The result is disappointing. The only additions to our knowledge of the life of Christ are a probable first arrest with a rescue by the Disciples, and a probable burial in a vegetable-garden. As to the former, we prefer the account we have of a first attempted but unfulfilled arrest ; and the lettuces of the garden do not seem important. Mr. Schonfield's whole argument rests on a mass of assumptions, as he himself admits ; and though they hang together, they are not convincing. Much labour has been expended, and on many subsidiary points the author is worth attention. But we fail to see that any real addition to our knowledge of 'Hebrews' has been made. The opinion is indeed confirmed that our 'Matthew' probably stands nearest 'Hebrews' and that 'Hebrews' is most deserving of the name 'Matthew' ; but if we are not mistaken, that is the common view.

It is no easy task to write about the divine love, to scale the heights and sound the depths of it, and every serious writer will feel most the inadequacy of his word. But in *The Love of God*, by Mr. Bede Frost (Hodder & Stoughton ; 3s. 6d. net), we have a book on this sublime theme which is more than ordinarily satisfying. It is at once thoughtful and devotional, doctrinal and practical, and above all, Scriptural and evangelical. The writer treats his subject under three main heads : first, the love of God as the highest expression of the divine nature ; second, the outgoing of that love in creation and redemption ; and third, the responsive love of God in man. All these topics are handled with great clearness and simplicity considering their depths and mystery. The writer's affinities are with the mediæval mystics and theologians, and from their writings he draws many apt illustrative quotations. It is a thought-provoking and heart-moving book.

Hanukkah : The Feast of Lights (Jewish Publication Society of America ; \$2.50), compiled and edited by Emily Solis-Cohen, Jr., is a collection of extracts from many sources, explaining the origin of the festival and illustrating its practice. It includes excerpts from I. and II. Maccabees, pieces from modern novels, plays, essays, poems, and a number of musical selections. There are some fine photographs of Hanukkah lamps, together with a mosaic and a fresco from Roman Imperial times. Naturally a good deal of stress is laid on the triumphs of Judas Maccabæus, but other aspects of the festival

are not neglected. Falling, as it does, somewhere near the date of Christmas, it carries with it the same tone of happiness and goodwill, characteristics well brought out in this volume. While the book is intended primarily for Jews, others will find in it much to interest them.

It is generally admitted that the alphabet is not the least of the gifts made by the Semitic world to Western civilization. Details of its origin, however, are still much discussed, and we welcome the contribution made by the Rev. Abram Setsuzau Kotsuji, B.D., Th.D., a Japanese scholar with an American training. In *The Origin and Evolution of the Semitic Alphabets* (Kyo Bun Kwan, Tokyo ; \$15.00) we have a thorough survey of the whole field, the first to be made since the discovery of the Sinai inscription and the Ras Shamra literature. The general conclusion is that our data give us three main forms of alphabet (excluding the Ugaritian, which stands by itself)—Sinaitic, South Semitic, and Phœnician. Apparently all these spring from a common source, which can no longer accurately be located. Phœnicia, however, was probably the great distributing centre. The book (in spite of some misprints) is beautifully produced, with large clear type, handsome *format*, and numerous illustrations, most of which are taken directly from photographs and squeezes. Dr. Kotsuji's conclusions seem to be well founded and, even if they should not be finally accepted, his book is a beautiful and a useful collection of the material available.

We are glad that Dr. William McMillan's excellent book on *The Worship of the Scottish Reformed Church, 1550-1638*, which appeared in 1931, has been reprinted by the Lassodie Press in a popular edition at 3s. 6d. We trust that at the lower price this valuable work will find a new and larger public.

In introducing *Challenge : Christ or Compromise*, by Mr. M. R. Bennett (Longmans ; 3s. 6d. net), the Archbishop of York imagines Middle Age and Ecclesiastical Propriety exclaiming, 'Well, well. . . Really now. . . Upon my word,' thus raising in the reader the expectation of something unusually exciting and arresting. As happens in such cases, this expectation is not fulfilled. The book is written in a racy and pungent way, but is in no sense revolutionary. After a glance or two at the Old Testament, and a summary review of New Testament history, the writer takes a hasty

scamper down the Christian ages, pointing out some of the obvious places where the Church went wrong, flings a stone or two at the Puritans, and canters on to modern times. Here he deals with the menace of Nationalism based on force, as opposed to Christ's Kingdom of love. He finds in the Church of England, as reinvigorated by the Oxford Movement in the nineteenth century, a worthy object of his loyalty, and he utters a stirring call to the young in general and to the critics in particular to stand in and make the Church such a blessing to the land and the world as Christ means her to be.

It is a hundred and eleven years since the then Vicar of Islington started an annual Clerical Conference. The Conference has maintained its vitality for over a century and is to-day a notable gathering of Evangelicals of the Church of England. This year, very appropriately, the subject of Conference was 'the Bible—its witness in history and its relevance to-day.' Eight addresses were delivered and are now published under the title of *Written for Our Learning* (Lutterworth Press ; 1s. 6d. net), with a Foreword by the Bishop of Norwich. Such topics are dealt with as God's Revelation of Himself to Man, The Bible and the Reformation, Its Influence on the English People, Its Place in the Worship of the Church. Of special interest is a paper on The Universal Appeal of the Bible by Prebendary W. Wilson Cash who writes with wide experience of the Mission Field, while an address on The Bible and Personal Religion by the Principal of Wycliffe Hall, Oxford, brought the Conference to a fitting close.

One of the wisest and most helpful books on religious teaching in the school has been written by Mr. T. F. Kinloch, the adviser on Religious Education to the Wolverhampton Education Authority—*Religious Education in Provided Schools* (Milford ; 1s. net). In what is really a booklet he covers a lot of ground—the Syllabus, the Teacher, the Worship, as well as a survey of religious education in the Victorian era and at the present day. These chapters are full of insight. We get the fruits of the experience and observation of an unusually able man, whose competence is only equalled by his independence. 'Most hymns are bad,' and 'it is much more important for a boy or girl to read extracts from St. Paul's letters than it is to study the Acts of the Apostles'—these are sufficient evidence of his independence! The whole book is evidence of his competence.

Mr. J. C. Pringle is Honorary Secretary of the Metropolitan Visiting and Relief Association and of the London Association of Voluntary School Care Committee Workers, and so can speak with unimpeachable authority on the *Social Work of the London Churches* (Milford; 5s. net). The book is rightly described as 'a record and a plea.' It traces the history and development of social enterprise, and does so in most readable and instructive fashion. But the real value of the book lies in its aspect as plea. That plea is one which is fitted to touch the conscience of the churches and of Christian individuals. The spirit of parochial devotion and work needs to be revived. The hope for Society lies in the gospel, but the gospel must be presented and intelligently applied in clear view of the concrete situation. The Church must get back into living touch with the lives it would redeem. This, of course, is not said in this book for the first time; but we have seldom found it said so convincingly.

We have read Professor Georgia Harkness's book, *The Recovery of Ideals* (Scribner's; 7s. 6d. net), with great pleasure. It is not only well but frequently movingly written. Her deep earnestness and her knowledge of what she is writing about are patent. In her description of the melancholy and menacing state of a large proportion of modern youth we are entirely at one with her. True, it is American youth of whom she writes, and here and there some discount has to be made for that, all points not being quite comparable to what obtains, as yet, among ourselves. Apart from that, her diagnosis is sufficiently accurate to enlist our interest. We quite agree, too, in holding, as she does, that the root of the trouble with youth is that it has lost ideals, and that the remedy lies in the recovery of ideals. We are not so sure that she is definite enough in her treatment of how best this desirable consummation is most hopefully to be sought. Of her own religious conviction and of the value of religion to her personally the book leaves us in no doubt. What we do miss is insistence on the grim fact of the sinfulness of sin and sinful man's inability to rouse himself to love and pursue ideals. We may be doing injustice to Dr. Harkness, but our impression is that she is encouraging sinners to rouse and raise themselves, and promising them God's help if they do so.

A Little Dictionary of Bible Phrases, compiled by the Rev. W. K. Lowther Clarke, D.D. (S.P.C.K.; 1s. 9d., paper cover, 1s.), will be helpful to those who cannot afford a large concordance. It contains ex-

planations of many Bible words that are not really understood because, owing to the lapse of time, their meaning has changed. 'Conversation' is an instance that occurs at once to the mind. It meant 'conduct' or 'course of life' when the Bible was translated in 1611. And there are many other cases. And there are words, like 'covenant,' the full significance of which for both Old and New Testament religion is not familiar to the ordinary reader. There is a whole page on 'covenant,' as there is on 'Jehovah,' another word that needs careful explanation. This is an interesting book to dip into, and a good companion for Bible students.

Revolutionary Religion: Christianity, Fascism and Communism, by the Rev. Roger Lloyd, Canon of Winchester (S.C.M.; 5s. net), is a book which will put new strength and hope into those who are faltering or despairing because of the present confusions of the world. Canon Lloyd does not mince matters as regards the difficulties Christianity has to face both now and in the immediate future. It is essentially a revolutionary religion, but revolutionary through the transformation of the individual, yet implicitly social, human soul, rather than through political reformism. As revolutionary in this special sense, it finds two antagonists powerfully existent—Communism and Fascism—which have resulted in an attitude to life which is opposed to every principle of Christianity. They also may claim to be religions, because they are inspired by a passionate belief in a materialistic future, a faith indeed without God, but one for which men are even willing to die, demanding in the meantime quick returns, and supported in disappointment by the fervour of their mass-convictions. They seem to succeed where Christianity seems to have failed, because men in revolt against an established order prefer their novelty to be absolutely new, and because the Church has not sufficiently shed its intellectual and social conservatism, whilst all the while the new faiths are apparently able to produce rapid results.

If we were to say that Canon Lloyd shows more ability in the analysis and criticism of Totalitarian doctrine than in the more positively constructive part of his book, we should be doing him an injustice; for his belief is that the superiority of Christianity consists very specially in its refusal to provide a cut-and-dry scheme for the immediate future. If it is to be deeply effective it must move slowly, it must share in the patience of God, and suffer over and over again the humiliation of apparent defeat. At the same time it may be permissible to

say that one would have to search very far for a better explication of Totalitarianism, both Left and Right, than we find in this book.

Canon Lloyd has greater favour for Communism than for Fascism, but thinks that the former has been false to its own principles, Karl Marx having only the shadowy prestige of a saint who is 'conveniently dead.' It has set up new class distinctions and international rivalries, and, after having 'caused a greater weight of sheer human misery than any other operation which the world has ever known,' has found itself cowering under the same type of dictatorship as Fascism openly advocates. It cannot be gainsaid that both forms of state-craft illustrate the truth of Lord Acton's dictum that 'power corrupts, and absolute power corrupts absolutely.'

Canon Lloyd's book should be read by all who are anxious to clarify their views as to the present world-situation and receive some guidance as to its betterment.

A book issued by the Church of Scotland Youth Committee has been reissued under the auspices of the Student Christian Movement Press—*The Making of a Christian*, by the Rev. George M. Dryburgh, M.A. (2s. 6d. net). This is a real compliment to an excellent book. It contains studies on all aspects of the Christian life, and is meant specially for Bible Classes, Fellowships, and Study Circles. The book has already been reviewed in these columns.

An excellent guide to the application of psychology to life-problems will be found in *The Treatment of Moral and Emotional Difficulties*, by Mr. Cyril H. Valentine, M.A., Ph.D., (S.C.M.; 3s. 6d. net). The author is Lecturer in Psychology in the Chichester Diocese, and his book is full not only of clear thinking but also of common sense. An instance of this is his insistence on the fact that psychology, by its very popularity, may become a social menace. People who have had a 'course' on psychology, or who have picked up 'unconsidered trifles' from easily-written books, may do children a great deal of harm by their prentice efforts. There is nothing of that here. The writer points out wisely that not all clergymen, for example, are fitted to be practising psychologists. Some of them are quite capable of exercising such a ministry when thoroughly trained. And there is an urgent need for them. But even so, it is necessary that they should keep in close touch with the doctor. It is

equally true that not all doctors have an aptitude for psychological work, and it is a distinct weakness on their part to ignore the function of the psychologists.

These points are discussed in the course of the exposition by the author. But his main purpose is to show the methods by which the slightly abnormal personality may be led back to complete normality. The book is rich in actual examples, and the writer is very clear as to the place religion must hold in all such cures. He calls his work 'a practical guide for parsons and others,' and all parsons may gather much from its well-informed pages, for, even if they cannot become specialists, they may learn enough to become 'first-aid stations.' The book is of quite unusual value—one of the best of its kind.

The rise of Totalitarian States confronts Christians with an old problem in intensified form—the relation of Church and State or, put otherwise, the Christian faith and politics. Many good books have recently appeared dealing with the subject; it is a special pleasure to mention the distinguished contributions of Dr. J. H. Oldham. It is obvious that the churches have as yet no coherent statement to make to which all Christians would agree. The churches are well aware of that and have been in conference on the subject, and much invaluable information has been collated. In light of all that work Mr. Nils Ehrenström has written a very valuable book, translated by Miss Olive Wyon and the Rev. Denzil Patrick, under the title *Christian Faith and the Modern State, an Œcumenical Approach* (S.C.M.; 6s. net). It first explains the nature and the urgency of the problem raised for the Church by the political situation. Then, in an interesting series of chapters, it shows what, historically, have been the views of Church and State held by Roman Catholics, the Orthodox Church, Anglicans, Lutherans, and Calvinists respectively; and closes with a thought-provoking and illuminating discussion of the functions and the limits of the State. As already remarked, churches and individual Christians are still gravely perplexed and dissonant on this question. Mr. Ehrenström's book reveals their uncertainty and dissonance. At the same time, it does a great deal by its profound yet lucid explication of the problem to suggest advance towards a common view and a united policy which the churches must attain if they are not only to speak with authority in a confused world, but even to continue to exist in it.

The Christian Year in Worship.

BY EVELYN UNDERHILL, D.D., LONDON.

It was one of the less fortunate results of the Reformation, that in the general recoil from liturgical ideals of public worship the Evangelical Churches either lost or reduced their sense of the close connexion between that worship and the great cycle of commemorations known as the Christian Year. This cycle, or 'Proper of Time,' running from Advent to Trinity Sunday, and therein recapitulating the whole drama of God's self-disclosure in Christ, gave a particular character and significance to each Sunday or great feast. It opened with the great Advent responsory, one of the jewels of liturgical art, with its sense of awe-struck expectation—'I beheld from afar, and saw the Glory of God and a cloud covering the whole earth.' It closed with the acclamation of the Eternal Godhead, 'one and very Trinity, one and supreme Deity, holy and perfect Unity,' revealed in time through the incarnation of the Son. Between these points, week by week, the story of the Christian revelation was unfolded, and the mind of the worshipper led by all the resources of poetry and symbol to explore its inexhaustible significance.

Retained in a simplified form by Anglicans and Lutherans, though stripped of much of the liturgic beauty which it had gathered during its long development, this sequence was entirely abolished by the Presbyterian Churches. We can easily understand some of the reasons for its repudiation, along with much else which seemed at that time to be bound up with a deadening formalism, and to threaten spontaneity and realism in the approach of the soul to God. None the less, the virtual abandonment of the 'liturgical year' has meant in the Churches which took this drastic course a serious spiritual impoverishment; for with it they cast away the rich gifts of history and poetry, with all that these had to contribute to corporate and expressive worship. So there are many reasons why the present revival of interest in liturgical forms—for example, in the Church of Scotland—should include some attempt at its restoration.

The first and outstanding reason is this. Christianity is fundamentally a historical, one might even say a dramatic, religion. To conceive of it either in terms of pure moralism, or in terms of pure interiority, is to misunderstand its genius from the start. It announces the love and grace and redeeming power of God given through and in a human life,

and manifested by sensible signs. Therefore it consecrates history as a medium of the divine self-imparting: puts before us, not only a series of spiritual and ethical truths and demands, but a series of factual happenings, and gives to these factual happenings an inexhaustible significance.

O marvellous interchange! The Creator of mankind, taking on him a living body, vouchsafed to be born of a Virgin:

And begotten in no earthly manner, hath made us to be partakers of his Divinity.¹

There, once for all, are the credentials of that historical element which the Church reduces or neglects at her peril; and which, in one way or another, she must weave into the fabric of her worship. For, the more deeply we meditate on the successive moments of the Christian story, the more profoundly we are penetrated by the eternal reality which they convey; and this in a manner which can be understood by the simplest, and yet which the greatest saint can never exhaust. Therefore, it is a part of the Church's task to bring again and again to the minds of her children these subjects of meditation: sometimes in their homely and intimate aspect, sometimes in their transcendental significance.

While all things were in quiet silence, and night was in the midst of her swift course:

Thine almighty Word leaped down from heaven out of thy royal throne, alleluia!²

Now the device of the Christian Year, following each moment of the Christian revelation from its promise at Advent to its fulfilment at Pentecost, is a sovereign method by means of which the Church can apply history to the purposes of devotion; emphasizing turn by turn the beauty, the cost, the undying power of redemption, and building up round these varied disclosures of God's love for man and self-giving to man her acts of adoration, penitence, thanksgiving, and joy. It is strange, then, that a method of worship which keeps so close to the gospel, which stresses the objective character of God's revelation in Christ, and is indeed entirely concerned with our Lord's life and death, should ever have fallen into disrepute. Here, surely, we

¹ Antiphon: Octave of Christmas Day.

² Antiphon of the Benedictus in Christmastide.

have evangelical worship in its purest form ; and there should have been little difficulty in discarding such late-mediæval accretions as blurred its noble outlines, and restoring the liturgical cycle to something approaching its original austere simplicity. And moreover, if—as Bérulle has said—Christ is Himself the major sacrament, then His life in its total movement and in each of its great ‘states’ of helpless childhood, dedicated manhood, devoted service, sacrificial love, and liberated power, must be the great theme of a specifically Christian worship ; and each of these will have its own peculiar sacramental value. It will give us God in a specific way, and will be a means of grace to the Church and each member of the Church ; since in each we contemplate from a particular angle the Word made flesh. Therefore an important part of the Church’s life of worship, says the Russian theologian Boulgakoff, consists in ‘making these sacred memories live again, so that we again witness and take part in them.’

Moreover, this deliberate linking up of religious feeling and historic fact, so plainly appropriate to an incarnational faith, puts the weight of worship where it should be put—in the humble and joyous contemplation of the divine perfection, not the anxious contemplation of our own sin ; and by means of a cycle which touches every aspect of our life, and evokes a wide range of emotional response, defeats monotony, that arch-enemy of institutional religion. There is a sense in which the fervent liturgic Christian does really live again through the drama of redemption ; experiences year by year, and with no sense of unreality, the awed expectation of Advent ; enters ever more fully into the mystery of the Crib, the purifying discipline of the forty days in the Wilderness, the tension and heart-breaking majesty of Holy Week, the triumph of

Easter. It is surely right that the Church should help him to do this ; by means of her liturgic life maintaining the essential contact between theology and devotion, sounding the heights and deeps of Christian thought and feeling, and sweeping all her members with her into the great life-giving stream of her traditional prayer.

Round this liturgic year, of which some elements seem almost as old as Christianity itself, all the poetry of devotion has gathered, and made it the supreme art-work of the Church’s soul. No one who has heard, or even read, the Reproaches of Good Friday, the Exultet of Easter Eve, or the Easter vigil service of the Orthodox rite, can fail to catch here the very accent of the Church’s adoration ; or miss the deep realism with which she enters into the experiences of her Lord. And apart from these great instances, the beautiful device of antiphons and responsories—almost invariably built up from Biblical material—which gave variety and special colour to the daily offices, might give new interest and beauty to our Sunday worship. The painfully this-world and self-interested character of many of the attempts to improve the quality of that worship suggest that here contemporary Christianity has something to learn ; and that a bringing back into our services of some of the liturgic treasures which the past has bequeathed to us, might at least be a step towards the realization of nobler and more disinterested ideals. The aim of all worship is, as towards God, the praise of His glory ; as towards man, an increase of that faith and love, that awe-struck delight, which is the raw material of adoration. How better can we hope to nourish this, than by the constant remembrance of those Mysteries in and through which the Divine Charity was manifested in the temporal world ?



Faith, Rational and Religious.

BY THE REVEREND T. WIGLEY, M.A., LONDON.

WE are witnessing to-day a flight not only from faith, but from reason in all departments of our life. The question is rarely asked whether there is any connexion between these two attitudes of mind, or what are the reasons for the failure of their appeal. We are, I think, being brought face to face with the problem which Maurice stressed in a letter to Hort with regard to the eighteenth-century substitution of Nature or at best a Demiurgus for God. If, as Maurice contended, the idea of revelation in the seventeenth and eighteenth centuries was the announcement of certain decrees, imperative laws enacted by God, and in the nineteenth century it was a belief in the creative energy of man, the twentieth century has to face the necessity of reconciling these ideas, 'each of which by itself tends to atheism and superstition.' Religion can no more be established on the foundations of present-day irrationality than it could be on the foundation of Mansel's complete scepticism, and those who in our own day pride themselves on disparaging reason in the name of an other-worldly theology should take warning from the fact that the naturalism of Herbert Spencer followed the transcendentalism of Mansel.

The voice of warning sounds from a more distant time than the nineteenth century. In that ancient writing called the Clementine 'Recognitions,' which belongs to the age of the Apostolic Fathers, Peter is made to say, 'It is not safe to commit these things to bare Faith without Reason, since truth cannot be without reason. He who has received truths fortified by reason can never lose them; whereas he who receives them without proofs, by simple assent, can neither keep them safely, nor be sure that they are true. The more anxious any man is in demanding a reason, the more secure will he be in keeping his Faith.' In our own scientific age, though the adjective describes the attitude of mind only of the minority upon whom the future depends, it is becoming increasingly clear that faith is the condition of attaining knowledge, and that knowledge thus attained so far from superseding faith enriches and confirms it. The evil effects of regarding faith as a goal-post rather than a sign-post are to be seen on all hands. Faith has come to be associated with the static rather than the dynamic, with the *status quo ante* rather than the inspiration to progress. Consolida-

tion has its rightful place in the warfare of the spirit as well as of the body, but it becomes a menace when it puts an end to further advance against the enemies of ignorance, apathy, and evil. Assurance of truth can never be gained except by the whole man in action expressing himself along the parallel lines of intellect, feeling, and will. We become expert only in and through experiment. Our urgent need to-day is therefore not only an experiential religion, which may be only the empty echo of others' words, but a religion experimental, which has a zest for discovery and a joy in the new. The faithful experimenter does not, however, try it on in every direction. While not bound by the past, he is wisely guided by it; he learns from past mistakes, and avoids even the sacred cul-de-sac in which so many have made their permanent abode. Thus truth grows based on knowledge and experience, and it should be noted that emotional satisfaction alone gives us no warrant for the assertion that any belief we care to hold is true. When we undertake to think the thoughts of God, we are setting our minds to a task which will demand something more than clear-cut definitions; it will involve the correspondence between idea and fact, and a readiness to abandon old hypotheses, when these no longer show themselves fruitful either in covering the facts already known or in stimulating to further discovery.

Even in connexion with the question of God's existence, the truth of the late Professor Gwatkin's dictum, 'There are many proofs of God's existence, but no demonstrations,' is not yet widely appreciated. Hence we cannot too often repeat the obvious fact that final postulates of thought are incapable of demonstration; ultimate principles from which proof proceeds cannot themselves be proved. Hypotheses, or if it is preferred, 'acts of faith,' are true in so far as they render arrangement of phenomena possible. In such acts there is no leaping out of the sphere of fact into a transcendent and wholly other beyond; rather by means of them we reach our data. Here the man of science and the man of religion are at one, if each of them has realized the implication of his thinking and doing, for though the fundamental human activities, the intellectual, the æsthetic, the moral, and the religious, are *sui generis* each with its fundamental value, they are

all part of that greatest of all wholes called Truth. It is not without significance that Dr. J. H. Woodger, the well-known biologist, should confess, 'The exercise of the intellectual activity in the pursuit of science rests upon beliefs for which no reason can be given—belief in our intuitions of an external world, of other selves, and of the validity of inductive inference, as well as on the intuitive belief in truth and moral values.' He then goes on to illustrate by pointing out that the man of science who falsifies his results is not breaking a logical law but an ethical one. Our seemingly separate and various activities are entwined in a curious way, for both the intellectual and the æsthetic activities are at one in their search for order, simplicity, and economy of expression, and to-day we are not surprised when the mathematician speaks of the 'almost divine beauty' of certain equations. If this oneness of man's activities had been recognized in the nineteenth century, we should have been saved from the disastrous idea that the conflict between religion and science was inevitable. The evil effects of this grotesque assumption still poison people's minds, and cause most of our difficulties when we seek to lead men along the way of understanding. I am not here concerned with the conflicts between particular scientific theories and particular theological doctrines, but rather with the need for that harmonization which may legitimately be called rational and religious, whose chief enemy is a one-sided particularism.

We have seen, then, that the man of science has faith in the power of thought to solve the problem on which he is engaged; he believes in the value of the hypothesis which he is seeking to verify. He also trusts what he cannot demonstrate, namely, that Nature will exhibit in the future the uniformity which she has shown in the past. When such is apparently not the case, he invariably looks for the disturbing factor, which when discovered may open the door of a new world, as has recently happened in atomic physics. In these days, however, in which the ordinary man is in danger of becoming mathematically intoxicated, Professor H. Levy exercises a steadying influence. He says: 'That to deal with the set of experimental results as a set of numbers, dissociated not merely from the details of the experiment to which they refer, but from the whole matrix of scientific knowledge into which it must fit, is to commit a fallacious isolation.' Disembodied numbers work as much havoc with many people's mental machinery as theological ideas isolated from life. The truly religious man trusts his reason as expressing the essential oneness of his complex

nature, and when in faith he makes assumptions which the process of verification shows to be inconsistent with the facts, he proves his rationality by discarding his assumptions, since he recognizes the rightfulness of the claim that his faith shall not lead to a world-view which is contradictory. No hypothesis in science or in theology is so sacrosanct that we should be afraid to bring it to the touchstone of the fact, and in spite of the tendencies so painfully prevalent to-day to exalt irrationality in literature and in psychology as well as in religion, there can, I think, be no doubt at all that in the long run such irrationality is doomed to failure. Both Bethune-Baker and C. C. J. Webb draw attention to the not always understood or discriminating welcome given in some English theological circles to the philosophy of religion set forth in Otto's remarkable book, *The Holy*. The same lack of discrimination is to be noted in the more recent and even more unthinking rush for safety within the Barthian boundaries. A faith which is not rational is not religious; a faith which is not religious is not rational.

Some may call this 'mere intellectualism,' which tries somehow to find a place for God in its picture of the world, but the charge has as little truth in it as the equally common dismissal of a revival of religion as 'mere emotionalism.' The word 'mere' is a veritable asylum for those who will not think, and it would be well if it were generally agreed to give it a long, long rest. The truth is that there is no such thing as a 'mere' anything, and we do not need to be familiar with the thought of A. N. Whitehead to realize that fact. The isolate exists only for our convenience and in our imagination. That alone is reasonable which satisfies us as thinking, feeling, and willing beings. In the words of the late Sir Henry Jones: 'No age of the world was ever strong except where faith and reason went hand in hand, and where man's practical ideals were also his surest truths.' Faith which is rational and religious does not attempt the absurd task of fitting God into the picture, since He Himself is the picture, or, as Inge prefers, He is the canvas on which the picture is painted, the frame within which it is set. Atheism is to be rejected therefore not so much because it is unthinkable as because it is absurd, and in spite of Heisenberg mankind has no love of chaos. We find neither comfort nor sense in indeterminate caperings either in the human or the atomic world. We may spend a diverting evening in wondering what is going to happen next at a show, but to spend a lifetime in such a diversion would be more than humankind could bear; in the best shows

the acts are according to programme, and even a comedian's best impromptus are prepared.

We are now, I hope, in a position to appreciate the point of view of those who continually urge that the appeal of religious truth is not to the head but to the heart, not to reason but to faith; for them reason is the equivalent of intellect, and faith has nothing to do with it. Religion, they say, is the immediate communion of the soul with God, and the Spirit of God is its own witness to the devout and believing heart. In other words, it doesn't matter under what flag you march, nor in what direction, provided you believe in it. The world is full of flag-wavers and flag-followers, the trumpets blare with no uncertain note, but who will say that the processions are getting anywhere, or that even the leaders know where they are going? There is much feeling, but little reason, which is natural since the whole contention is that religion belongs to a sphere beyond reason. The only reply of this school of feeling to reason's demand for systematic though unfettered statement is the simple, dogmatic assertion, 'I see it, I feel it to be true.' On this point the dancing Dervish is in agreement with the holy roller. But just as the attainment of scientific truth is morally conditioned, so the attainment of religious truth is intellectually conditioned. Feeling never exists *in vacuo*, it is always feeling about something. Even the ignorant saint, of whom we are so often reminded, would be at least a more-effective-for-something saint, if he added knowledge to his love. Frankly, I am beginning to doubt whether he exists at all. In rational religious faith, then, feeling has its true place only in relationship, and Goethe's words, 'Feeling is everything; words are sound and smoke,' are simple nonsense. This nonsense has led all too many to give practical effect to the philosophy which says, 'Do whatever your heart, your instincts, your emotions prompt you to do, beware of thinking too much, reflection retards progress.' So frequently has this been proclaimed by dramatists, novelists, and others that it is being widely assumed that emotions are desirable ends in themselves without rational or religious significance; we are in danger of losing ourselves in a psycho-pathological wilderness. Not in this way shall we express our love of God in the understanding of our minds, the consecration of our lives, and the devotion of our wills to His ends.

If there is no place for ignorance, however pridefully pronounced, neither is there any place for the dogmatic assertion that the test of a man's religion shall be his acceptance or rejection of a particular theological theory. We must repudiate

the notion that the state of a man's soul before God can be determined by his idea of atonement or the Person of Jesus. Creeds and confessions have their use as helps along the way, but to suggest that we are dependent upon them for spiritual sustenance in this world, and possibly in the next, is to deny to the Spirit of God that freedom of creation which we claim for ourselves and see incarnate in every light-bearing soul. To deny that man shall be permitted rationally to investigate religious assertions and claims is to condemn the modern mind to religious decay; this would be a situation as tragic for the modern world as for religion, and it is one the possibility of which we dare not overlook. Admittedly the child acts before he reflects, so science also had its birth, but neither the child nor science would make any progress, if it did not by reflection seek to discover meaning in its experiences. I would go so far as to suggest that it is only in such turning back to discover that religion emerges. We therefore do men an ill service when we attempt to stifle rational systematic thought, especially when this is done in the name of faith. If our faith does not compel us to clarify our ideas, to see on what grounds they rest, to what they point and their relationships, we shall end by finding ourselves either faithless to the needs of our time or sinking into the bog of superstition without a bubble to show our passing. The tragedy of reason and religion committing suicide in each other's arms is one which we should find difficult to contemplate with equanimity.

Truth is its own witness, but not all that seems to be true is true. Our dearest personal convictions may be mistaken, and the history of science as well as of religion is littered not only with dead and dying hypotheses, but with examples of statements and systems receiving a devotion and an obedience due only to truth itself. The letter kills, the Spirit is life-giving. There is only one way in which we can learn to distinguish between the accidental husk of form and the essential kernel of truth, and that is the way of reflective thought. We rejoice that along this way our idea of God and duty changes; such a story of developing change can be read in our Bible literature interpreted in the light of modern study. It would be an incalculable gain to truth in religion if it were clearly understood in the churches that the Hebrews themselves left behind as inadequate the primitive ideas of God held by their forefathers. What has been called the Sultanic idea of God, enthroned in some seat of power above the sky, who repents and is appeased by gifts and sacrifices, continues to dominate much

of present-day theology, and when we are told that such expressions are symbolical and not to be taken literally we must urge that out of adequate and inadequate symbols it is our duty to choose the former; only the fittest symbols should survive in modern theology. If this elementary duty had been kept in mind, Church history would have been saved from many pitiful controversies and the world from our absurd divisions. It is not man's business to create truth, but to discover and to set it forth; 'the unseen is the realm of faith, not the unreasonable.' Faith is a manifold attitude, and so is reason. Can it be that in essence and rightly understood the two are one? 'If salvation could

be discovered without great toil, how could it be neglected by nearly all men?' asked Spinoza, and he added, 'but all things excellent are as difficult as they are rare.' And T. H. Huxley said: 'Sit down before fact as a little child, be prepared to give up every preconceived notion, to follow humbly wherever and to whatever abysses Nature leads you, or you shall learn nothing.' He adds this confession: 'I have only begun to learn content and peace of mind since I have resolved at all risks to do this.' We are brought at last to that gate which opens only at the approach of the childlike mind, eager and venturing, which puts all things to the test in faith, rational and religious.

In the Study.

Virginibus Puerisque.

The Wonderful Transformation.

BY THE REVEREND J. T. TAYLOR, HELMSLEY, YORK.

'As we have borne the image of the earthy, we shall also bear the image of the heavenly.'—1 Co 15⁴⁹.

FIRST of all I have to tell the story of the caterpillar, any ordinary creeping caterpillar.

(Let me, however, ask you not to say some of the things about caterpillars that people are only too ready to say about them. Don't say, 'Oh, we know quite well what happens to caterpillars. Some are crushed by the feet of those who pass by, others are eaten by birds, while worse things still happen to some of them.' It is all quite true, but I am going to talk about the caterpillars to which none of these things happen. And please do not say, 'Caterpillars are such horrid things.' They are not really horrid things, but even if they are that would not be a reason for failing to study them. Besides, they probably look on *us* as being extremely horrid things. Especially do not say that you know all there is to know about caterpillars. If you did you would know more about them than most learned men who have studied them for years and years. *Now we can get on!*)

Let me say that some caterpillars are creatures of the most amazing beauty. The 'Woolly Bear' scurries across the roadway in the autumn-time. It is no wonder that he scurries. You would if you had as many enemies as he has. If you can

delay him for a moment you will see that under his fur he is a living jewel. Some of his friends can boast golden stripes, and others glowing crimson spots. Hardly one of them is without a decoration of some sort. One wonders sometimes what it is all for.

For us the striking thing is that caterpillars have three lives. They have *a life that now is*, and two others which *are yet to come*. Or, possibly, the better way to put it would be, that they have two lives, one of which they are now living, and one that is as yet magically in the future, and a long, long sleep that lies between.

The first is a very lowly life. It is a very busy, crawling life. And they should be well able to crawl! They have six true legs, and I forget how many besides. They have at least six times as many as we have, and they travel six times as fast—that is, of course, in proportion to their size. It is an eating life too. And how they do eat! Cabbage, lettuce, leaves, nettles, plants, nothing comes amiss to them. Talk about a meal that lasts all day. It is the only meal that is of any use to the caterpillar. Why, a caterpillar eats its own weight of food in one day, and no boy that I have ever heard of can do that!

By and by, however, caterpillars grow tired of it all, tired of crawling, tired of eating, tired of everything. I imagine them saying, 'We cannot tell what is the matter with us, we feel so tired, so sleepy.' They then seek out a spot to rest in. Some hide in the ground, others make a cradle of

silk for themselves. One and all go off to sleep. And strange things happen in that sleep. You might at first be very troubled at what happens, but in the end you would marvel. This is the caterpillars' 'sleep-life,' and if they could explain they might say, 'This is our way to a larger life.'

Before long there comes the wonder-life. One glorious spring morning I was making my way through the meadows. A warm wind caressed the flowers, and shook out the green silken raiment of the trees. In front of me the wind was rolling what looked like a date stone. But date stones do not roll before the wind as that object did. So I stooped to examine it. It was an empty chrysalis case, the vacant home of one of the lovely creatures with jewelled wings that were fluttering about in the sunshine. The butterflies could not possibly have any knowledge of the miracle that had happened to them. Had they been aware of it they might possibly have told me, 'We reached the morning through the night, the day through the deep darkness, and life through death'!

It is surely not too much to hope that for us a 'wonder-life' may follow the busy, lowly life which we live here and the 'sleep-life' that follows it. We shall then be able to say triumphantly with the Apostle Paul, 'Death' (our name for the sleep-life) 'is swallowed up in victory.'

What Footprints do you Leave?

BY THE REVEREND P. N. BUSHILL, B.A., ORPINGTON.

'They mark my steps.'—Ps 56^e.

In *The Times* newspaper of 10th February the story was told of a young Austrian who crossed the border into Czechoslovakia and was arrested. And do you know why he was arrested? Because wherever he walked he left the sign of the 'swastika' on the ground! He had had his boot soles studded with nails in the shape of a swastika—the Greek cross, with each arm bent at right angles—the present-day symbol of the Nazis. Previously various cunning attempts had been made, such as the burning of the swastika in fields of corn, or even clipping it into the coats of dogs, but this was certainly a novel and unique method, to imprint it with one's footprints into the soil of the country. He left his footprints, which showed his political faith, wherever he went.

We all leave our footprints. One of the most exciting parts of that exciting boys' story *Robinson Crusoe* is where the hero of the story, after some time on what he thought was an uninhabited island,

one day discovered a footprint in the sand. 'It happened one day about noon,' he says, 'going towards my boat, I was exceedingly surprised with the print of a man's naked foot on the shore, which was very plain to be seen in the sand. I stood like one thunderstruck, or as if I had seen an apparition; I listened, I looked round me, but I could hear nothing, nor see anything.' The footprint told the story that there was another man on the island, whom Crusoe later discovered, and whom he named 'Friday.'

We all leave our footprints, and the footprints tell a great deal.

What footprints do you leave? What do your footprints tell?

1. *They reveal your Course.*—You leave footprints behind you, and people can trace your steps and follow you. They can tell the way you are going. I expect some of you play 'tracking,' following the marks of some animal, or motor, or person. Great fun! Well, others are watching you. The text says, 'They mark my steps,' and often they follow where you lead. How important it is that you should tread the right path. It is difficult sometimes to know the right path to take, but the Lord Jesus has helped us. He has left us an example that we should follow in His steps (1 P 2^d). Remember the prayer that we sometimes sing:

O let me see Thy footmarks
And in them plant mine own.

2. *They reveal your Custom.*—Your footprints gradually make a path, if you go the same way continually. Do you sometimes see a dog's run across the garden, and through the fence? Once going over that way would hardly leave any trace, but because that dog makes it a regular habit you can quite clearly see his run. A missionary from the Congo says that the men and women there, when they become Christians, are encouraged to build a separate little prayer-room behind their houses, because there is no privacy in a Congo hut; and it can easily be seen whether that prayer-room is used, for if it is not used weeds quickly grow in between. Footmarks reveal custom.

3. *They reveal your Character.*—Every one knew when they saw the footprints of that young Austrian that he was a Nazi; it revealed what his beliefs were. 'They mark your steps,' and your steps, your tracks, reveal your character. Let them be footprints on errands of kindness, ready, alert footprints to help others in difficulty; regular, steady footprints to church and Sunday school—these are some of the symbols of the character of a Christian.

We want to be as keen on the signs of our Christian faith as that young Austrian was on the swastika, the sign of his political faith: we want our footprints to show our love and loyalty to Jesus. As day by day we seek to follow 'in His steps,' then indeed will those who 'mark our steps' recognize our faith and love, and will be reminded of Jesus Christ our Lord and Saviour.

The Christian Year.

EASTER DAY.

Christ the First-fruits.

'But now is Christ risen from the dead, and become the firstfruits of them that slept.'—1 Co 15²⁰.

In his charming book of eastern travel, A. W. Kinglake describes a weary week's march across the Desert. They had to push on under a flaming sky, in which the fierce sun 'brandished his fiery sceptre as if he had usurped dominion over both heaven and earth.' The eighth night came on them still within the confines of the Desert, but one of the Arabs, without a word, stalked off towards the west, and returned some hours later 'with an ear of rice, full and fresh and green.' From that region of death he had travelled to the borders of the living world, and had brought back this sure token that life itself was near and pleasant. It was the first-fruits of life, and it is the same message that Paul brings to the disheartened race of men.

Sometimes in a train one becomes so engrossed in book or game that one has no thought for the country which is racing past the windows, but at some pause he lifts his eyes and greets the spectacle with an exclamation of delight. It is not the will of God that men should be saved by argument, and yet it has its necessary uses and its fascination; but frequently Paul breaks away from it, and, catching sight of the inimitable sure things which are above debate, he hails them like a child with cries of delight.

In this passage, in answer to those who denied the resurrection of Jesus, he had been detailing all that would follow if they were right. For one thing, the witness of the Apostles would be proved false, and (what is of wider interest), all those who had trusted in this Living Saviour to redeem them from evil ways would have been deluded, and would still be in their sins; and, finally, those who had died in the faith that a Friend was waiting in the shadow to receive them must have perished. But at this point he lifts his eyes and sees the facts as they are: 'Christ *has* risen,' he declares.

1. What thus made him glad was the sense he had of a breach in the tyranny of death. This fair world in all its parts had seemed to be under sentence, for all things die—flowers and beasts, men and their institutions, even worlds also are subject to this rule. Life may vary vastly in its length: an insect dances in the sun for a few hours, a nation may fill the pages of history for half a millennium, a world endures for millions of years, yet for each the end is fixed.

This universal rule of death is not a cause for outcry or protest, since it is God's instrument for making room for new life. Fresh gifts are always on their way, and a place must be found for these, and new men must be free to play their part unhampered by the great ones of a former time. Even our Lord Jesus said of His own departing, 'It is expedient for you that I go away.' Death is not mere loss, and yet as we watch persons and things about us growing old and disappearing it is hard to avoid the sense of dismay, for death reigns.

Moralists of Paul's time spoke of another victory of death which seemed the most lamentable of all, for they pointed back to a Golden Age, when men were innocent and gentle and upright; but this also had yielded to the insatiable devourer of men. The world itself, as they felt, was growing old, and, however men might long for it, they could not recapture that lost spring-time. Even wisdom seemed to decay, for the most original thinkers and the greatest poets and artists were gone, and in that sumptuous imperial age men were content to copy and combine. Each act in turn reached its height and then began to fail.

This sobering impression is renewed in every generation for each new year brings its own chronicle of loss. Things grow old with so confounding a rapidity, and nothing can turn them young again. Benjamin Jowett sombrely says of this temper that 'we begin to understand that things never did really matter so much as we suppose'; and accordingly, many people, as years increase, lay hold of plans and opportunities and hopes and loves more limply, as not of any lasting account, for they feel that Death reigns.

It is with triumph in his tone that Paul proclaims one glorious breach of this sad law. Christ has risen from the dead. It may be a solitary exception, but, like Kinglake's green ear of rice after the Desert march, it gives assurance of life as near. 'Christ has risen from the dead, the *first-fruits* of those who sleep,' for to His friends His Resurrection has always appeared as the promise and the actual beginning of a second spring.

2. This confidence of theirs is based not on the bare fact that some one has risen, that the universal law has been broken, but on the fact that it is Christ who rose. 'One swallow does not make a summer,' as we say, and one single exception could scarcely create a new situation; it might stir interest and some flickerings of hope, it would not beget a victorious confidence. For this we need to look at the character and the purpose of Him who made the exception. Now when we survey the story of the life of Jesus, one characteristic cannot fail to strike us, for nothing that this Man did or planned was for Himself alone.

When Paul exhorts his friends in Philippi to 'look not on their own concerns but also on what concerns others,' he adds at once, 'let this mind be in you which was in Christ Jesus,' for this self-forgetting temper was His distinguishing characteristic. It would be easy to exhibit this right through His career. Even of His first appearance on earth the Nicene Creed declares that it was 'for us men and for our salvation that He became man'; at the Baptism He might reasonably have stood aloof, since He had no faults to abandon and no nearer fellowship with God to attain. When Matthew describes the healing ministry he borrows the words from Isaiah, 'He bore our infirmities and shouldered our sicknesses,' for to a loving on-looker it seemed that the load which He lifted from other backs was almost visibly laid upon His. Even men's healing was at His cost, who would not alone be brought to glory. As the end approaches this principle becomes emphatic more and more, and on the night on which He was betrayed He said at the Supper, 'This is My body, and it is for you: this is My blood—Covenant blood,' by which for them a wholly new relation of confidence towards God was made possible. Thus at every stage the same note recurs—for others, with others; and the Resurrection comes under no different rule.

The life we have is so imperfect and so precarious that we are often tempted to accept the teaching of ordinary experience, and admit that strength is bound to fail and life to run out in the dark. Even before Christ a braver hope than this was appearing: 'Thou wilt show me the path which leads to life,' says one, and another asserts that 'the path of the just is as the shining light, which shineth more and more unto the perfect day.' The hope of life was even then not entirely lacking, though it was difficult and rare. 'But now is Christ risen from the dead and become the first-fruits of them that sleep'; since that is true, we are not in the winter of our discontentment, not even, as in Scot-

land, in a reluctant and hesitating spring. In those who know the Risen One life should discover all its powers, so that, whatever they may have to distress them, they may face it gallantly; for, as Peter says, 'God raised him from the dead and gave him glory, that our faith might also be a hope in God.'¹

FIRST SUNDAY AFTER EASTER.

More than Conquerors.

BY THE REVEREND T. A. BAMPTON, FROME.

'In all these things we are more than conquerors through him that loved us.'—Ro 8³⁷.

What can be better than the best? To have achieved is surely sufficient for any man. To vanquish the foe, to see him flying across the plain, or lying dead on the field of battle, this surely is the pinnacle of victory.

The moment of danger in our lives comes when we say, 'The best is good enough for me.' The heresy of the ages lies in a naïve belief in the best. The best thought of our age has often succeeded in producing a second best religion. Paul was a firm believer in the mediocrity of the best. Mr. Aldous Huxley is satisfied if mankind does reasonably well. In *Beyond the Mexique Bay*, he writes: 'Man's biological success was due to the fact that he never specialized. Unfitted by his physique to do any one thing to perfection, he was forced to develop the means for doing everything reasonably well.'

The question is not where shall we be when we have arrived, but to where shall we proceed from that point of vantage? When the social system is perfected, when men and women with whom the social system deals are perfect, when the conditions of living on this planet have reached the point beyond which they cannot be improved, when war ceases, disease is conquered, everybody happy and nobody poor, what then? When humanity arrives, where will it be, and what will it do when it gets there? Einstein tells us that the diameter of the universe is 216 million light-years. The lay mind promptly inquires 'But what is beyond that?' The measuring of the universe leaves us much in the same frame of mind as the thought of perfection. We feel the narrowness of such a conception. Man's characteristic claustrophobia is his smug satisfaction with circumferences and delimitations.

All systems of thought, political speculations and social ideals that leave out Christ, by that same token affirm their contentment with the best as a

¹ W. M. Macgregor, *Christ and the Church*, 157.

defined limit. Their weakness lies in their inability to point out to man the way whereby 'above himself he can erect himself.'

1. It is the unique distinction of the Christian faith that it removes the barrier of the best. Those who commit themselves to Christ not only arrive, but travel beyond. They are not only conquerors, but more than conquerors. Inexhaustibility is the characteristic of the God to whom the Christian is linked up in Christ. Does any cult of philosophy offer you conquest, so that you may spend the rest of your life as a crowned victor among your fellows? Christianity goes beyond that.

'Success is man's god,' says Æschylus. 'More than conquerors,' says Paul.

2. The catalogue of those things in which Paul was more than conqueror is representative of all the possible contingencies of our earthly life. It is compiled from the vivid experiences of his own career as a Christian missionary. They are the trials he himself had undergone in the adventurous and dangerous life he had lived. He knew, only too well, the anguish of bodily pain, the calamities of the Christ-filled life in the Roman Empire, the persecutions and pursuits of his zealous and fanatical compatriots, the hunger of the body from which he fed his soul, the naked defencelessness of himself and his companions in Asia Minor and Eastern Europe, the hazards of the great venture in the name of Christ. Through Christ he had not only won through, but had won through so triumphantly as to enter upon the timeless and limitless glory of the life with no horizons.

3. There is a quality in the overplus which is not to be found within the margins of mere attainment. The actions of a man receive their meaning not as they are his own actions, but as they are prompted and initiated by God. What is only a victory in man becomes more than a victory when a man is on the side of God. It is victory surcharged with all the potentialities of the Spirit of God. In Paul, personal achievement became significant and historical fact. His victories were also victories for Christ and the Cross. So in the lesser lives of humble followers of Christ to-day, the small personal gains of daily life become filled with the eternal energy of God.

And every virtue we possess,
And every victory won,
And every thought of holiness,
Are His alone.

When our lives are linked with Christ, the best we know and do becomes better, the victory is transformed into an endless influence. Our super-

latives are the starting-point of life in Christ. The best that man knows is the working material of God in the world. 'Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.'

What victory that ever won a Roman triumph or brought the world to the feet of any man can be compared with the eternal victory won by Christ on the Cross? What achievement of worldly success won in the struggle for existence, the fight for fame, indulged in by the forces in man's heart, can compare with the smallest victory over self and sin achieved by the humble believer?

SECOND SUNDAY AFTER EASTER.

The Favour of Suffering.

'For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake.'—Ph 1³⁰.

When Christianity first broke upon the world there were some people who, with very great shrewdness, said about it that it was something which, if it had its way, would turn the world upside down. Now, that is a criticism or observation which it will always be well for us to cherish. It tells us what our religion was like before the world had had time to tamper with it. For Christianity, though its spirit is supernatural, has nevertheless to find its task here in this present world. And so it happens that in course of time even a pure essence like the Christian spirit is apt to be compromised by the ceaseless pressure of the world. On some matters which were not of its very essence it will come to terms with human traditions and weaknesses; and the world, which also is a living thing, takes advantage of such concessions at the circumference, to make its own lower overtures to its essential spirit. Thus there have been times in history when Christianity as an institution has become too like the world, when it has seemed as though she had lost her vigour and her unworldliness and was content to settle down, pleased with the prestige and social respect with which the world was quite ready to treat her so long as she would be untroublesome and quiet. But let us be fair. Such periods of slackness and tameness and apparent assent to the world have endured only for a time. There is not surer proof of the reality of the living Christ than just this. Suddenly the sense of her supernatural calling has descended upon her, and she has found, with great gratitude to God, that in her soul she is not yet dead, that she is still able

for Christ's sake to crucify the world and to have the world crucified within herself.

As Paulsen said: 'Christianity now and then becomes conscious of its original negative relation to the world and to the kingdom of this world, and so regains some of its pristine essence and strength. Christianity reconciled and at peace with the world is a weak and powerless affair, surely not the real and original Christianity. True Christianity may always be recognized by the fact that it seems strange and dangerous to the world.'

Carlyle has a grim parable of an orator at a street corner, crying out to the passers-by that everything was upside down, men, trees, houses, everything. Whereupon one of his hearers went forward and turned *him*, the speaker, upside down, that is to say, planted him on his feet! For it was he who had been standing on his head!

But one can imagine a parable infinitely more powerful of a man standing at a street corner assuring everybody who passed by that everything as it is to-day is just about all right. And one can imagine Christ coming by, whereupon, as they look at each other, Christ and that tame approver of this present world, the terrible idea dawns upon him that if Christ standing there is right, most things are wrong.

A Russian publicist in the days before the Revolution, and while the Russians were our allies in the field and were piling up that holocaust of six million casualties which, let us not forget it, was their contribution towards our victory, said: 'You send us a telegram when we have gained a victory, assuring us of your love. But we do not need a telegram assuring us of your love when we have gained a victory; we are very happy. Why do you not send us a telegram assuring us of your love on the morning after some great defeat? Then we would love it, for then we need it.'

We have the same feeling of paradox, of the contradiction to what seems natural, in these words of St. Paul to the Philippians, words in which he tells them that to them it had been granted, as having something of the nature of a favour, on the behalf of Christ, not only to believe in Him—a matter which a great many people with various depths of meaning may be capable of—but also to suffer for His sake. They are, so to speak, he tells them, Christians of the second degree.

It is the very basis of our hope for the world that there will always be an elect and saving community scattered over the earth who are willing to endure, and to endure for the sake of something or some one invisible.

No man can be a Christian who is not now, at

this very moment, suffering something for Christ's sake. It may be some young man who is day by day fighting like a man against some low business of his own soul or flesh. It may be some man later on, refusing some success or advantage for the sake of a scruple of integrity. Or it may be one, at any time in life, called upon to endure some loss in the region of human love, or some lesser loss in the region of fortune or of friends, who nevertheless will not allow his soul to become bitter within him.

It is the nature of every belief that it costs one something. A person who has social ambitions—and that is the real translation of the New Testament 'worldliness'—will lie awake at night, planning how to promote his or her social prestige. And such persons will pay almost any price wherewith to purchase such a corruptible crown.

We can see, however, what St. Paul may have meant in drawing a distinction between classes even of Christian people, and in saying that there are Christians, so to speak, of the first degree and that there are Christians, so to speak, of the second degree. There are those who, it would appear, are elected to a certain additional strain upon their faith. This added strain may have come to them because of an extra sensitiveness which they have.

To such people, to all indeed who can honestly claim the words are fitting their case, St. Paul says here something which should have the effect at once of steadying their minds and bringing back dignity and self-respect. In any case, it is something very gracious. For there are times when one envies those who, to judge from appearances, do not allow their minds or their feelings to distress them. But in our better moments we do not envy them. We agree, as our Lord was sure we should, that it is much better to be a man than to be a sheep. St. Paul says all that here, and he says something besides, something slightly different. Speaking to people who for the sake of Christ were really enduring some hard and adverse thing—enduring not merely some rare and mysterious trouble of the mind, but enduring some concrete suffering at the hands of the world, suffering which, we may suppose, they could have escaped if they had only lowered the flag of their soul—St. Paul bids them consider whether God may not have called upon them in particular to endure this added rigour, and that it was, strictly speaking, a proof that in God's view they were able to endure more than ordinary people could endure.

Our mind naturally turns to-day to that outstanding example of the man who has not lowered the flag of his soul—Dr. Martin Niemöller. He was rearrested immediately after his discharge and sent

to the dread concentration camp at Sachsenhausen. Writing to his wife from prison, he said, 'You may tell the whole committee and any others of the congregation who come to see you that, although I am quite uncertain as to what may be coming, I am at peace; and that I hope to be ready if I am led by paths which I have not sought.'

In a later letter (January 1938) we find him saying: 'Somehow in these last six months the ship of the Church has got afloat again. The colour is dimmed, the masts are broken, the whole appearance is not handsome; but the Lord Christ still sits at the helm, and the ship moves forward! . . .

'And I think my imprisonment also belongs to the holy humour of God. First the mocking laughter: "Now we've got that fellow!" and then the imprisonment; and what are the consequences? Full churches, a praying community.

Rage, world and spring;

I stand here and sing,

My heart is at peace,

Since I live in God's care,

Earth and hell may beware,

Their fierce threatenings cease.

'To get bitter about such things would be shameful ingratitude.'

The idea is that at every moment in human history, in order to keep this world from going to pieces, a certain amount of suffering, of endurance or substitutionary pain, must continually be in process of being borne; that in slack apostate times, when masses are living carelessly, life for that very reason becomes the more poignant, and almost oppressive, for those who will stand fast. Those who in such a time stand fast are Christ's Swiss Guard, so to speak, on whom He relies if all others should fall away. They are the friends such as at the wedding feast He found as He entered, sitting in a lowly place, to whom He said, 'Friends, come up higher, nearer to where I am sitting; for I perceive that ye are able to drink of the cup which I drank and to be baptized with the baptism wherewith I was baptized.'¹

THIRD SUNDAY AFTER EASTER.

The Approach to Christ.

'For she said, If I may touch but his clothes, I shall be whole.'—Mk 5²⁸.

Let us try to get inside this woman's mind and find out what she was thinking, as she edged her way through the crowd to the Saviour's side.

¹ J. A. Hutton, *The Victory over Victory*, 223.

We can take this much for certain, that her act was not the outcome of a sudden unpremeditated impulse, such as seizes excitable individuals when they find themselves in a crowd. She had evidently planned it all beforehand, and had thought out her little scheme. When we have a trying ordeal to face, something from which we naturally shrink, we keep our courage up to the pitch of action by going over the encouraging aspects of the case. It may cost us much to make the effort required, but we try to make light of it and tell ourselves that it will soon be over. That was what this timid creature did. She kept saying to herself, 'If I can just touch His clothes, I shall be cured. I am sure of it. I need not let Him know I am doing it, and nobody in the crowd will notice it.' It was the publicity of her venture that unnerved her, but she counted on getting the crowd to screen her efforts, and make an intentional contact appear casual.

Her stratagem revealed a confused idea of the Healer's power, as though it were some magnetic force that enveloped His person, and had magical efficacy. There was something very crude about her conception, something that needed correction and got it; but was there not something very sublime in its simplicity? She felt she did not require to invoke the fullness of the Godhead that dwelt in Him bodily. A mere touch of it would be sufficient for her purpose, and by the result she was justified.

We often ask for more assurance than we require that Jesus Christ is the power of God unto salvation. To have experience of His saving grace is a simpler matter than many imagine.

Men and women who are brought face to face with Christ stand back in the crowd around Him and take up a detached position, because they want to reason things out before taking the step to which their need is urging them. They want to be clear about Christ's person and His power to redeem their life from evil. And so they try to satisfy their inquiring spirits by elaborate arguments that land them in tremendous problems to which there is no finality.

We forget that one thing is needful, and that is not knowledge or understanding, but faith. It is a simple thing—a natural, instinctive thing, not a reasoned conviction of the mind, but a persuasion of the heart, not an argument but an act. It may be even a blundering act, but that will not prevent it getting what it wants. To faith Christ says, 'Be it unto thee as thou wilt.' It works. But there are many in the crowd around Christ who

decline to stir a foot in His direction until they have satisfied themselves about His divinity. They want to form a reasoned conception of the mystery of the Incarnation, or work out a correct theory of the Atonement. They wait to be sure they have scientific authority for believing in miracles, before they commit themselves. And so they go on canvassing in their minds such ideas as are farthest from our common thought and everyday experience, and let Jesus of Nazareth pass because they have not yet been able to make up their minds about how to account for His influence and explain its working.

What this simple-minded woman makes clear to us is that the approach to Christ is not to be made through science or theology. Our scientific knowledge may be rudimentary, our theological views may be as crude and confused as this woman's were, but that will never prevent our realizing the desire of our heart, if we are prepared to make a push for it. Jesus Christ may be beyond the compass of our thought, but He is always within reach of our faith. If we can't grasp Him in His fullness, we can at least touch Him at some point.

Let no one make the mistake of imagining that it is by hard thinking and subtle reasoning that he can find out God unto perfection, and Jesus Christ whom He has sent. We put God far from us by letting our minds dwell exclusively on His omnipotence and omnipresence, and such high themes. It takes us into a realm where we lose ourselves in the wilderness of His ways and lose Him too. He becomes a God who hides Himself and baffles our quest. We cannot worship omniscience or pray to omnipotence. We must find God's presence and power not merely in the universe, but within the limits of our own experience. We need a God on whom we can lean, one whom we can meet on the trodden path of life at any hour of the day, and tell Him our troubles. And we find Him in Jesus Christ. He has come within our reach—the Son of Man among men.

We credit His presence to the first century of the Christian era, and consign His influence to the past, as a memory embalmed in days that are no more. We are standing back and studying Him as an historical figure against the background of a holy land, or as an absentee Saviour enthroned on the

far-off heights of glory. We think of Him as anywhere but in the midst of our crowded life, a living, active presence in the thronging interests of our common days. But Jesus Christ is one on whom we can lay our hand at any time, and receive the power He gives to become the sons of God.

It is not what we believe about Him, but to what extent we believe in Him, and how far we have gone to express it. Criticism may yet work changes in our creed. A newer theology may offer a fuller and truer explanation of Christ's person and work, but nothing can alter the fact that there is healing power in the hem of His garment.

Here we are forced back upon the fundamental inquiry that brings the whole matter to a point—a point of interrogation. If faith be the one condition of salvation—faith of some sort in the Son of God with power to renew our life—how is it to be acquired? Probe the workings of this poor sufferer's heart, and we find that it is begotten by a sense of need. What brought her to Christ was her need, and every one who is a seeker is near to being a finder.

There were many in that crowd treading in Jesus' tracks, but she dared to cross His path and put herself in His way. They were jostling Him, but the woman was the only one who made a definite approach to Him. They only wanted to see His power displayed in others. She wanted to feel it in her own person. While others were speculating on His claims, and indulging in academic discussions about His power, in which they had no personal interest, she was thinking furiously and acting with a life-and-death earnestness.

It is sometimes said that men and women to-day do not have the sense of sin they used to have. There are more people who are dissatisfied with themselves and the inner life they are living than care to confess it. They are conscious of their spiritual futility. Their feeble goodness and their lack of moral power cast a shadow on their brightest day.

It is to that widespread sense of shortcoming in our human nature that Jesus Christ makes His appeal. 'I am come that ye might have life, and know what life means in all its abounding fullness.' He has come to heal the hurt of His people, and He says to all of us, 'Wilt thou be made whole?'¹

¹ J. Johnston, *The Discovery of God*, 70.

Interesting New Finds in Egypt.

By ALAN ROWE, SOMETIME FIELD DIRECTOR, EGYPT AND PALESTINE EXPEDITIONS,
THE MUSEUM OF THE UNIVERSITY OF PENNSYLVANIA, ETC.

DURING the past few months or so, through the courtesy of the authorities concerned, I have had the honour of working upon the magnificent collection of scarabs and seals presented to The Egyptian Museum, Cairo, by the late King Fuâd. My researches, made with the idea of seeking further evidence on Ægypto-Canaanite associations, have enabled me to make some finds of much interest, two of which, namely, a 'letter' announcing the opening of a Canaanite well, and the discovery of the alphabetic system in scarab texts, will now be published in this article.

'POTIPHERA, PRIEST OF ON'

Before going on to discuss my own discoveries, however, I am taking the liberty of describing a most important stela or gravestone acquired some little time ago by the department of antiquities in Egypt; it is mentioned here by the kindness of the Museum officials. This stela is important because the inscription on it actually gives the Egyptian proper name *Pedi-pa-Rê*, which is none other than the long-sought-for original form of the Biblical 'Potiphera' and 'Potiphar,' the first being the name of the priest of On or Heliopolis, to the daughter of whom Joseph was married (Gn 41⁴⁵), and the second that of the chief steward of Pharaoh (Gn 39¹). Previous to the discovery of the stela it had always been recognized that the two Egyptian names in question in the Joseph story were not of the type known before the XXIst Dynasty, which type, incidentally, did not become at all frequent before the XXIInd Dynasty, say about the ninth and eighth centuries B.C., when the account of the Hebrew sojourn was put into writing in the form that we now know it. In other words, the original names of the persons concerned had long been lost, and so the compiler of the account naturally employed names which were in use in his own time.

Pedi-pa-Rê means, literally, 'He whom the god Rê hath given,' and is actually the name of the owner of the stela itself. The face of the stela is divided into two main registers, the upper one of which shows a figure of the god Osiris, the judge of the dead, with the unusual title 'spirit of his olive

tree.' The pyramid texts of King Wenis of the Vth Dynasty inform us that the olive tree was sacred in Heliopolis. Compare also the parable in Jg 9^{8ff.}: 'Once upon a time the trees set out to anoint a king over themselves; so they said to the olive tree, Reign over us.' Further, in Ps 52⁸, we read of a 'green olive tree in God's house'; this seems to indicate that the olive tree was respected in the temple.

Behind Osiris on the stela is the figure of his divine wife Isis. Also in the upper register are representations of the members of the family of *Pedi-pa-Rê* with their names above them. It is important to note that one of the sons is called *Ir-Hep-Iawt* (literally, 'The god Apis makes old age') for this name is also met with on a stela of the XXIInd Dynasty in the Serapeum of Saqqâra, and is therefore valuable to us for controlling the date of the *Pedi-pa-Rê* stela (cf. E. Chassinat, in *Recueil de Travaux*, xxii. 13). I leave it to Biblical scholars to discuss the actual bearing that the name of *Pedi-pa-Rê*, and the date of his stela, namely, about the XXIInd Dynasty, has upon the writing of the Joseph story in the Old Testament.

On the lower register of the *Pedi-pa-Rê* stela are four lines of hieroglyphics reading as follows: 'An offering which the king gives to Osiris, "the spirit of his olive tree," that he may give invocations of bread and beer, oxen and fowl, and all things good and pure on which a god lives, to the soul of the revered [Overseer of] the Storehouse of Ptaḥ, "who is under his olive tree," *PEDI-PA-RÊ*, son of Ênkh-Her . . . (most of the rest of text missing).' It will thus be seen that *Pedi-pa-Rê* was an overseer of the storehouse of the god Ptaḥ, who was also associated with an olive tree. Cf. H. Kees, in *Recueil de Travaux*, xxxvii. 60, 61, also Erman-Gradow, *Wörterbuch der Aegyptischen Sprache*, i. 423, iii. 389.

In concluding this section we may recall that of the other two Egyptian proper names in the Joseph story, the first, Asenath, the name of Joseph's wife, is from the Egyptian *Nes-Net*, 'She who belongs to the goddess Neith' (one of *Pedi-pa-Rê*'s sons was actually called *Pedi-Net*, 'He whom the goddess Neith hath given'); and the second, Zaphenath-paneah, Joseph's Egyptian name, is probably from

some as yet undiscovered name like Djed-pa-nether-iew-ef-ênkh, 'The god spoke and he (the child) lived.'

'LETTER' ABOUT CANAANITE WELL

During the last day or so I noticed in the King Fuâd collection a rather small oblong stone of black serpentine bearing the official name of Merenptah I. of the XIXth Dynasty on one face, and the king's personal name *Mer-en-Ptah hetep-her-maêt*, 'Beloved of Ptah resting-upon-truth' on the other face. On the two sides of the object is a text reading as follows: 'Was found water in (or, Entered water into) the stone of the Well of *Mer-en-Ptah hetep-her-maêt* (i.e. King Merenptah).' The reason for the first part of the translation not being certain is because the upper part of the bird-hieroglyph representing the verb, meaning either 'to find' or 'to enter,' is broken away; but the rest of the text is quite clear. The question where this well can have been has now to be considered. First of all we must remark that in the famous stela set up in the fifth year of Merenptah, in which among other peoples the Israelites are named, the king states, 'the strongholds are left to themselves, the wells are opened (again).'

So we see that soon after Merenptah I. came to the throne he opened up all the disused wells which had become blocked up by the foe, and it is to this very opening-up work that the text on our little stone must refer. We come much closer to fixing the locality named on the stone when we recollect the famous diary of a frontier official of some town on the Canaanite border who recorded the names and business of messengers who passed to and from Canaan in the reign of Merenptah I. He writes: 'Year three, first month of the third season, seventeenth day. There arrived the captains of the archers of the Well of *Mer-en-Ptah hetep-her-maêt* (i.e. King Merenptah)—to whom be life, health, and strength—which is in the mountains, to report in the fortress which is in Tharew (near modern Qantara).' The qualifying clause 'which is in the mountains' indicates that the well named in the official diary was somewhere in the highlands of Canaan. Incidentally, the word used for 'mountain' is *theset*, a word which is also employed elsewhere for two old Syrian geographical sites: 'Mountains of Kadesh' and 'Mountains of the Coniferous Trees.' As pointed out in my *Catalogue of Egyptian Scarabs, etc.*, in the *Palestine Archaeological Museum*, 1936, p. xxxii., par. 67, the 'Well of Mer-en-Ptah' is perhaps identical with 'the source of the waters of Nephtoah (=Mer-en-Ptah ?),' of Jos 15⁹, 18¹⁵. Nephtoah

has been equated with Lifta, near Jerusalem. It is not impossible that the well of our little stone and the well of the diary are identical, for I can find no other well of the king so specifically named. I suggest that the small inscribed serpentine stone was either a letter sent to the king of Egypt to announce the finding of water in the well (the 'address' being indicated by the cartouche containing the royal name), or even a tablet 'struck in commemoration of the event.

DISCOVERY OF ALPHABETIC WRITING IN SCARAB TEXTS

Ever since Egyptology has been in its infancy scholars have been puzzled as to the significance of the apparently meaningless groups of mixed signs on certain texts on scarabs and seals, these signs being generally regarded as of a more or less decorative nature or as sacred emblems of deities. For instance, one scarab contains the picture of a sceptre, a fish, a scorpion, and a lion, while another contains the pictures of a ram, a lion, and a lotus-bud, and so on. The usual values of these signs were, of course, well known; thus the sceptre is *was*; the lion, *rew*, and so forth. Having for a long time, but without success, tried to read by ordinary means some sense into the individual groups of mixed signs, I at last hit upon the idea of reading each group by acrophonic means, that is to say, by using only the *first* letter in each sign value. Thus the sceptre was read by me as *w* instead of *was*, the lion *r* instead of *rew*, and so on. The success of my idea was immediate, for I was able at once to read quite easily many of the hitherto puzzling groups of mixed signs on the scarabs and seals, dating from the end of the XVIIIth Dynasty to the Ptolemaic Era.

All of the groups I have so far deciphered contain names of deities, and it is quite clear to me that the newly discovered system of hieroglyphic writing on scarabs was made specially to conceal the names of gods. In this connexion we are reminded of Herodotus who, in his description of Egyptian embalming (Book ii. 85-88), states he must refrain from mentioning the name of the god; he, of course, refers to Osiris. The Hebrews also regarded the name of their Deity as too sacred for utterance. Among the names of the gods in the scarab texts just deciphered are Osiris, the judge of the dead; Amûn, the sun-god; and Ptah or Ptah-Tanen, the god of Memphis. But by far the majority of texts contains the name of the first-mentioned deity.

The significance of the new discovery lies much

deeper, however, than the reading of the puzzling texts on scarabs and seals, for it actually means that we have come across the first general usage of the true alphabetic system of the ancient world, a system which extended from Egypt into Sinai, Palestine, and Syria. The alphabetic system of hieroglyphs itself certainly sprung from the enigmatic system of hieroglyphs which was evolved about the Middle Kingdom, but was not in more or less general use until the end of the XVIIIth Dynasty. In the latter system, hieroglyphs were given values quite different from what they usually had, or even occasionally given alphabetic values evolved on the acrophonic system; this system of writing containing *mixed* syllabic and alphabetic characters was employed for certain religious texts and the royal titulary of various kings.

For many long years scholars have been attempting to read all the so-called Sinaitic alphabetic scripts, which are certainly the common parent of the Phœnician, Hebrew, and Greek scripts. The former scripts existed in the mining region of Sinai during the XVIIIth and XIXth Dynasties (*when the alphabetic system was being evolved on our scarabs*

and seals), and were clearly modelled on Egyptian hieroglyphs, being evolved from them, as Dr. A. H. Gardiner pointed out in 1916, by the acrophonic system. The Sinai scripts were probably originally used by the mixed Ægypto-Semitic peoples in the region who were employed in obtaining copper and turquoise for Egypt.

On talking over the newly discovered purely alphabetic system in the scarab texts with Mr. J. Lebovitch of the Cairo Museum, an expert in Sinaitic inscriptions, he at once suggested that it should be applied to the decipherment of the Sinaitic texts with a view to ascertaining whether anything could be made out of them, that is to say, by regarding the Sinaitic signs as containing not, as previously thought, mostly Semitic values, but Egyptian ones. Whatever may be the results of the attempted decipherment of the Sinaitic texts by the new trial method (and on which I have no opinion to offer), one thing seems fairly certain, and that is that the idea of the Semitic alphabet arose from the acrophonic system employed by the Egyptians to disguise the names of their gods, and so on.

Old Texts in Modern Translations.

Philippians i. 27 (Goodspeed).

BY THE VERY REVEREND RICHARD ROBERTS, D.D., TORONTO.

I.

'WHATEVER happens, show yourselves citizens worthy of the good news of Christ. . . . ' Of the new translations accessible to me at the moment, Goodspeed's alone preserves the flavour of the Pauline verb. It is true that *πολιτεύω* came to be used with no more than the slenderest reference to its original content; and it might be adequately rendered by such general expressions as 'to lead a life' or 'to behave,' though it was usually confined, in application, to the good life. In Ac 23¹, the verb in the perfect tense is rendered in A.V.: 'I have lived in all good conscience,' which seems to indicate that already the word was outliving its derivation. Thayer is no doubt right in saying that in late Hellenistic writings it meant no more than 'to conduct oneself as pledged to some law or standard.' Here, however, in the Philippian Epistle, the word cannot be altogether denuded of its original reference. St. Paul, the Roman

citizen, was writing to his friends in Philippi, the Roman colony; and it is inconceivable that the idea of citizenship should be absent from his mind as he dictated the word *πολιτεύσθε*. We have no means of knowing how many members of the Church in Philippi were Roman citizens; but they would all at least be aware of the importance which those who possessed it attached to their Roman citizenship. The noun corresponding to the verb occurs at Ph 3²⁰; and Moffatt's brilliant paraphrase, 'We are a colony of heaven,' is undoubtedly justified; especially as *πολίτευμα*, which refers primarily to what we should describe as the 'state' was also used as synonymous with *πολιτεία*, the commonwealth or community. Under the circumstances, it seems a little strange that Moffatt should not have given *πολιτεύσθε* more of its face-value in his rendering of 1²⁷. It is perhaps not without its bearing on the matter in hand to recall that upon his visit to Philippi, St. Paul was charged with anti-Roman propaganda

and cast into prison for it ; but that he also, to the discomfiture of the local magistrates, effectually asserted the privileges of his own Roman citizenship.

The verb *πολιτεύω*, however, meant more than to assert, or to use, a political status. It meant behaving as a citizen should. On the analogy of the idiom 'play the man' we might fairly render it 'play the citizen.' It is something more than bare good behaviour. It is good behaviour of a particular kind. Good behaviour may be nothing more than negative behaviour, less virtue than abstention from vice, obeying the 'thou shalt nots' of the moral code. 'All these things,' said the rich young ruler, 'have I kept from my youth upward.' None the less, said Jesus, 'one thing thou lackest ; go, sell all that thou hast and give to the poor.' But the young man went away sorrowful. So far as it went, his behaviour had been exemplary : but he did not and would not 'play the citizen.' To play the citizen is to live in and for a commonwealth, a community. He had no vices ; but neither had he the graces of a citizen. His was, we may say, a negative character. But good citizenship calls for positive, sometimes for heroic virtues ; and its specific distinction is devotion to a community.

It was, of course, the Christian community that St. Paul had in mind ; and both *πολιτεύω* and *πολιτευμα* would suggest to his readers a graphic picture of themselves. Just as Philippi was a colony planted to assimilate the surrounding territory to the Roman Empire, so the Church in Philippi was a colony planted to assimilate the living world around it to the kingdom of Christ. The Roman colony, like its predecessor, the Greek, was in a real sense a missionary institution, intended to diffuse the life and peace of Rome in new territories added to the Empire—it has been said that the Roman civilization did not aim at the expansion of a race but at the diffusion of a culture. In like manner, the Church was a missionary community created to spread through the world the good tidings of the peace and the grace of God. Just as the Roman colony was, as it were, a spot of Rome in a foreign land, so the Church was a spot of heaven in a foreign world. Its primary concern was not with this world and its business, but with the unseen and the eternal ; and its own business was to bring down from heaven the unseen and eternal powers which should bind its members together in a community of grace, and enable them to transform the Empire of Rome into an empire of that 'other King, one Jesus.'

II.

The Church is therefore at once the pattern, the nucleus, and the organ of a community which has no assigned frontiers, which was made for man, and apart from which man may not achieve his destiny. For us men, living means living together. Man, we are frequently told, is a social animal. But so is the bee and the wolf. The one has its hive, and the other his pack. But man was made not for the hive or the pack, though the Totalitarian State approximates to the former, and predatory 'big business' to the latter. Man was made for community, in which the individual is not subordinated to the group as in the hive, or the group subordinated to the individual as in the pack. Personality and community are correlative terms. The one implies and is unattainable without the other. In her remarkable but too little known book, *The New State*, Miss Mary Follett remarks that democracy is not so much a form of government as a way of living together. So it should be ; and if democracy has not cut a very impressive figure in the modern world, it is because it has been altogether envisaged as a political order. But at the first, it was actually conceived as the ground of community ; and the circumstance that it has fallen into some discredit may be traced, in great part at least, to the fact that it has not been provided with those ethical co-efficients for which its postulates called. Let it be recalled with what brave words on its lips democracy emerged in the modern world—Liberty, Equality, Fraternity, the sum of which is Community ; and the words make as good a battle-cry to-day as they did in 1789. But there can be no liberty, except on the basis of a common obedience—the man who is a law unto himself will inevitably curtail his neighbour's liberty. Neither can there be equality except upon the basis of a common humility ; nor fraternity save on the basis of mutual reverence and service. Obedience, humility, mutuality—these are the fundamental democratic virtues, and plainly they are the virtues that create community. *πολιτεύεσθαι*, is, in St. Paul's sense, the practice of these virtues.

It is hardly necessary to stress the importance of community, on any level of life. It is a universal experience that a wholesome sociability even on the less serious sides of life can add much to the sheer joy of living. It is hardly too much to say that sociability and sanity are inseparable. Our word *idiot* derives from the Greek word *ιδιώτης*, which meant a private citizen ; and I think it is Light-

foot who says that the opposite to *πολιτεύεσθαι* is *ιδιωτεύειν*. But by now the notion of private-mindedness has associated itself so closely with the word that it signifies to us a person who has become incapable of normal and fruitful intercourse with his fellows. Chesterton once said that 'Hanwell' is full of people who believe in themselves. We are normal only as members of a community. This is no less true of the Christian man; the solitary unattached Christian is fated to become a religious crank. Life in community is essential to the health and growth of human personality.

Moreover, it is only in and through community that any high purpose can be accomplished or any creative enterprise can succeed in this world. Our Lord, when He found His Synagogue ministry frustrated in Galilee, immediately formed the twelve into a community, 'that they should be with him, and that he might send them forth to preach'; and in doing so, He was obeying a universal human instinct. For, working together we reinforce one another; and a community closely knit together in pursuit of a common purpose can achieve an effectiveness greater than the sum of the effectiveness of the individuals who constitute it. Where there is community, two and two does not necessarily make four. It may conceivably make forty. The arithmetic of the spirit is not the arithmetic of the market-place.

III.

That St. Paul was concerned with the creation of community in this passage is clear from the context. He hopes to hear that his Philippians are 'standing fast in the same spirit, with one mind striving together for the faith of the gospel.' The essence of Christian community is a common experience and a common possession—nothing less than the grace of God in Jesus Christ. This is a common possession which transcends all differences whatsoever, a thing in itself so overwhelmingly great that they who possess it should be indissolubly one, a fellowship in which private pique or envy or any divisive temper should not be able to raise its head. Yet it is notorious how human frailty may disrupt fellowship. Even in Philippi, where the Church seems to have been unusually healthy, there was, at the time of St. Paul's writing, some internal friction. Two good women in the congregation had fallen out; and the Apostle beseeches Euodias and Syntyche to be of one mind in the Lord. In Christian community, the members should stand to one another in such a relation as God stands to them—a relation of grace.

That should not only remove friction but should create a profound identity of interest. It is a good rule to mind one's own business; but it can be carried too far. One should have a friendly concern for his neighbour's business. 'Look not,' says St. Paul, 'every man on his own things, but every man also on the things of others.' In true community, my business is yours; and yours is mine. We have in these times come, perhaps not inexcusably, to suspect the word 'communism'; but there is nothing wrong either with the word or the thing. What is wrong is the method used in order to secure the thing. There is a real communism which we must have if we are to have community—what we may describe as a communism of grace; and whether in the Church or the world without, if we had such communism of grace, we should resolve most of our troubles in our stride. It is peculiarly the office of the Church to attain to such a communism of grace, to that solidarity of mutual brotherly interest, and to diffuse it among mankind. For that is the only hope of the world.

The clue to the special character of the Christian ethic is, I believe, the doctrine of forgiveness—forgiveness, that is, in the sense of reconciliation, the restoration of a disrupted harmony. Into this matter, it is not possible here to pass beyond the threshold. The so-called 'hard-sayings' about turning the other cheek, giving the cloak with the coat, and going the second mile are simply logical developments of the doctrine of forgiveness, for they are instructions in the art of turning enemies into friends, that is to say, in the creation of community; and the following group of sayings concerning the loving of enemies bears the same character. In St. Paul's writings, the notion of community is the thread that gives unity to his ethical teaching, for example, Gal 6¹: 'Even if a man be overtaken in a trespass, ye that are spiritual, restore such an one in a spirit of gentleness, looking to thyself, lest thou be tempted; bear ye one another's burdens and so fulfil the law of Christ.' Even what commonly is regarded as a particularly private virtue, *veracity*, St. Paul argues for on the ground of community. 'Speak ye truth each man with his neighbours, for ye are members one of another. Let him that stole steal no more, but rather let him labour, working with his hands the thing that is good that he may have whereof to give to him that hath need' (Eph 4^{25, 28}). And once more, in Col 3¹²⁻¹⁴, 'Put on therefore, as God's elect, holy and beloved, a heart of compassion, kindness, lowliness, meekness, long-suffering, forbearing one another and forgiving one another, if any man have

a complaint against any. And above all things, put on love which is the bond of perfectness.' St. Paul would have said that *πολιτεύεσθαι* consists in the practice of *κοινωνία*.

IV.

In the Philippian context St. Paul lays special stress upon *humility*. 'Let nothing be done through strife or vainglory, but in lowliness of mind, let each esteem other better than themselves.' And almost immediately, he launches into the great Kenosis passage. 'Let this mind be in you which was also in Christ Jesus . . . who took upon him the form of a servant . . . humbled himself and became obedient unto death, even the death of the cross.' In his emphasis on humility, St. Paul was following his Master. There is a story in the Gospels which tells how Jesus at a dinner-party, read a little lecture on table-manners to His fellow-guests. There had been an unseemly scramble for places at the head-table. When at last the guests were seated, Jesus with a quiet irony warned them against the danger of social pushfulness, namely, the mortifying experience of being consigned to a less conspicuous place. He suggests that even a show of humility might be a safer and more rewarding policy. Jesus knew that it was vain to expect a company of 'social climbers' to take kindly to a serious counsel of humility; but perhaps a little irony might mend their manners. The essential point, however, was that there is no authentic sociability, still less grace, where men are greedy of social pre-eminence. It is a man's part to be humble, for humility is actually the effect of honest and intelligent self-assessment. Not only is it that a man does not think more highly of himself than he ought to think, but that he also does not think more meanly of himself than he ought to think, for he was made in the image of God. The word *humility* is derived from the Latin *humus*, and might have meant, at first, a grovelling person: and the change in the status of the word and the thing is one of the revolutions which the Christian gospel has worked. We may fairly, I think, retain the derivation by saying that humility should suggest a realist, a man who has his feet on the ground, where they should be. A man should respect his manhood; but he should not exaggerate his importance. He should be humble; and where humility is, there is also grace; and accordingly a genuine community. That is true anywhere; but in the Christian community it should be a commonplace. Turgenev in one of his novels says that the whole significance of life

lies in taking the second place—and humility is simple willingness to take the second place.

V.

It is part of 'playing the citizen' to expand the area as well as to improve the quality of community. An invitation reached the present writer some little time ago, to deliver an address upon the question, *Has Christianity an international policy?* Had it been possible for him to do so, he would have answered the question with a plain Yes; and then would have gone on to say that the first article of that policy is: '*Go ye therefore, and teach all nations . . . teaching them to observe all things whatsoever I have commanded you.*' That, the charter of Christian missions, is also the charter of a community in Christ as wide as the world. In the end there are just two international policies: the policy of force or the policy of grace. To-day we are seeing that the policy of force is well on the way to become a policy of race-suicide; and the one serious effort to introduce a small modicum of the policy of grace into the international field, the League of Nations, has proved helpless in the face of aggressive 'power-politics.' But the League of Nations suffered from a trouble which afflicts all of us: it inherited a grievous burden of original sin from its begetters, the authors of the Versailles Treaty. It was disastrously handicapped from the start. But that is no reason for throwing up our hands and quitting the field. This is, of all times, the time for Christian folk and Christian churches to double and redouble the provision for the preaching of the gospel among all nations. Every missionary in China and Japan is an ambassador of the world-community that is to be; and they are even now laying the foundations of a brotherhood of grace in the Far East. We may not live to see that brotherhood; but its coming is as sure as the morrow's dawn. The only open question is when it will come; and that depends upon our fidelity in 'playing the citizen.' For us, as for the Lord who died for us, and who broke down the middle wall of partition in his own day, there should be no frontiers; the foreigner is our brother for whom Christ died. We who have heard the good news of God cannot be exempted from the honourable obligation to pass the news along to the last man on earth; and now, in this ominous crisis of the world, more than ever, comes to us the call, which we cannot evade without perfidy, to take up with renewed faith the burden of pushing out the frontiers of the community of grace to the uttermost ends of the earth.

Christianity in Action.

The Church and the Oxford Group.

BY THE VERY REVEREND EBENEZER MACMILLAN, D.D., PRETORIA.

WHAT is this new thing which is known all over the world and is vitally at work in more than forty countries, which began in the life of one man some thirty years ago, and was brought to South Africa by a team of six Oxford students and one Hollander; which, for that reason, was named by the South African Press, *the Oxford Group*?

It is contagious Christianity. It passes from individual to individual. It has no organization, no president, secretary or paid officials, and no affiliation dues. One cannot join it. One is either in it or out of it, according as one accepts or refuses the challenge of the standards of absolute honesty, purity, unselfishness, and love, and is prepared to live in a fellowship of guided sharing and disciplined obedience. It has no special method of working, only friendship and a love that takes responsibility. It is not a new religion; it is not even a new secret. It is an open secret. The late Provost of Queen's College, Oxford, said that 'he had thrown in his lot with the Oxford Group because they had discovered the secret of making bad people good and good people better more rapidly and on a more international scale than any other movement.' On another occasion, Dr. Streeter said, in the presence of many of his colleagues: 'In an age of growing despair I feel it to be my duty to associate myself with a movement which seems to have got on to the secret of giving new hope and new courage, and of increasing the number of men of goodwill in the world.'

The Bible says that we are saved by hope. It is the first condition of being helped. God will forgive us everything but our despair. Moody used to say that he searched the Bible from Genesis to Revelation and he never could find God doing anything with discouraged people. Any movement that brings hope in an age of despair must be born of the Holy Spirit. God began this movement and it is under His control.

It is a spiritual revolution, dealing with the fundamental sources of decadence, indiscipline, and ineffectiveness, and showing a way to national renewal through ordinary men realizing that God can change and use them in bringing to the birth a new social order. We use the word 'revolu-

tion' advisedly, for, as Generalissimo and Madame Chiang Kai-shek said in a special message to *Rising Tide*, 'The regeneration of the country has become our national aim, possible only through the spiritual renewal of the people. The challenge of the Oxford Group to rebuild society on the simple, unassailable foundations of individual honesty, sincerity, and selflessness is the challenge for a Christian revolution.' Another spiritual leader has said: 'The need of the nations is for true patriots with a personal experience of Jesus Christ, who will bring about the greatest revolution of all time, whereby the Cross of Christ will transform the world.' Others not identified with the Oxford Group are of the same view. President Roosevelt said recently: 'I doubt if there is any problem, social, political, or economic, that would not melt before the fire of a spiritual awakening.'

Church leaders throughout Christendom share the same conviction. The Archbishop of Canterbury has issued a 'Recall to Religion.' Ministers of religion are growing anxious over the symptoms of decay and neglect that are everywhere manifest. Materializing forces have got hold of us, and we have already vastly changed in society, in the Church, and in every department of the nation's life. It is like an atmosphere; it has seeped in. The trend of modern thinking is towards naturalism and scientific humanism. The supernatural is discounted, if it has not vanished from the atmosphere of contemporary religious life. Good people accept the miracles of science without question, and there is an emotional thrill akin to worship when men come to speak of them. But supernatural happenings in the sphere of religion are critically, if not unfavourably, examined. 'Religion,' they say, 'is all very well, provided it is not too disturbing or too demanding.' 'Thank God, we have religion well under control in this institution,' was the remark of one of the staff of a Missionary Institute, which I had occasion to visit. It was typical of our own attitude before religion became a reality, and supernatural happenings the daily bread of Christian experience. 'We did not want to use the raw material of experience more than was necessary; it was too crude. And, if some one did burst in on

us with a story of great personal deliverance, we were dubious, if not offended, unless it could be proved that it happened along the approved lines of our own sacramental teaching.¹ We never dreamed that to be supernatural was the normal way of living—the way of absolute simplicity, unself-consciousness and defencelessness. Prejudices in which we used to find our security and pedestals to which we trusted for our dignity have had to go. We find ourselves in a fellowship which, while it does not take us for granted, is unsurpassed for depth of love and trust and understanding. It is a sharing fellowship, only possible to those who have surrendered those sins of separateness, that lie hidden under so many disguises in our inmost natures, to which as has been said, 'religious people perhaps are especially prone'²—a fellowship in which we are committed to Christ and to one another without reserve, in which we can live and act creatively together. This is the only way to real collective spiritual action, and the Fellowship is the result of it. This is the real meaning of fellowship—a shared activity, a shared enterprise. What more wonderful enterprise could there be than the changing of the world—to be able to go in the name and spirit of such a fellowship as this into any situation, no matter how desperate, with courage and hope and, above all, the power to help in the deepest way? This is what the world needs. This is what the world has in this movement of the Holy Spirit.

But some will say 'This is just what the Church exists everywhere to do.' Exactly. Those are the words used by the Archbishop of Canterbury: 'The Group Movement is most certainly doing what the Church of Christ exists everywhere to do. It is changing human lives.' It is the one thing the Group is out for—changing lives and changing life. When lives are changed, whole situations, domestic and business are changed. This is as it should be. D. L. Moody once said: 'I have no patience with any man's religion that does not straighten out his relations with his fellow-men.' A big chain-store merchant in Canada gets changed and it means a better economic deal for his thousands of workers. Change those who have the means and the power to effect a change in business and industrial conditions and you have the answer to every problem that faces commerce or industry. For the problem of industry is the problem of the men who compose it. Only as a new spirit comes

to men can a true destiny come to industry. This is the real industrial revolution.

So the Group goes all out on life-changing. It believes that man in his natural state needs redemption and that it is futile to try to change human conditions of living without at the same time changing human nature. An English statesman has said: 'To expect a change in human nature may be an act of faith; but to expect a change in human society without it is an act of lunacy.' How far are we in the Church committed to this conviction, and how far do we go all out on it? Or how far are our own lives, for the most part, illustrations of enlightened humanism? The fact must be faced that many of our people are not really Christian. Samuel Butler in *The Way of all Flesh*, says, in his biting way, that some Church members would be 'equally horrified at hearing the Christian religion doubted as they would be at seeing it practised!' Real, revolutionary Christianity would, doubtless, be very disturbing. It would revolutionize our whole missionary and Church extension policy. New churches are certainly needed for the people, but the far greater need is new people for the churches. We have to face the fact that so many things done in and by the Church are and can be done without God. Perhaps our greatest sin is independence of the Living God.

The Group insists on absolute surrender to God's control. The general tendency in a humanistic age is towards self-effort, acting before God has a chance to act, anticipating the Holy Spirit. It is a common fault among men of energy and ambition. Real team-work in a fellowship of those who are absolutely committed to one another and whose duty it is to challenge one another in love, would be the greatest safeguard against this tendency towards individualism. It is the team spirit that is one of the distinguishing features of the Group, and, of course, it is only possible in a sharing fellowship; that is, a fellowship in which each is absolutely available to the other, with no reserve. To refuse to be available to any in the fellowship, or to any outside it who is in need of help, is sin. Sin is anything which prevents one from being of fundamental use to his fellow. It is, of course, much more than that; but, it is at least that. It is well to be concrete about sin, as about other realities. The moment one ceases to be concrete one ceases to be real. Perhaps our greatest need is to have a new sense of sin and of redemption. Certainly, our greatest need as ministers is 'not arduous to serve men, but courage to face God with our souls as we are'—and, to do so, in the presence

¹ Vide article by Lady Fletcher, in *The Guardian*, 20th December 1935.

² *Ibid.*

of one other, some understanding soul, who will hold us up to the challenge of the Holy Spirit, that in a new and witnessed way we may win the power which can serve men to the uttermost.

Clearly, the power can come from God alone, but it comes on conditions which will mean the breaking of all human pride. Professor Mowinckel has said that 'Sharing is the secret of the Oxford Group; sharing is the secret of helping others.' It is true. It is the condition of all real spiritual collective action; it is the condition of revolutionary living. Our Lord was revolutionary. He wanted His followers to be the same. Good as was the old wine, He Himself thought the new wine of the Kingdom better. He was all for the new wine type of discipline, even if it did burst the old wine-skin. The Church will be revolutionary when it has the courage of its own gospel. It was Principal Rainy, the Church historian, who said: 'The Church moves forward not by evolution but by revival.' He might have said, by revolution. This is the Church that is needed for a world in revolution.

The Group is witness to what happens when men go all out on God's plan for the world and under the guidance of His Spirit. Miracles have happened in the lives of individuals who had grown inward through nursing some old grudge or resentment; a sudden explosion blowing up the root of bitterness, and a new love and a new sense of responsibility taking its place. The same has happened in situations; domestic situations that could only end in divorce, resulting in a change of relationship and a renewal of trust. Difficult business situations, verging on bankruptcy and dissolution, have suddenly cleared up. It has happened and is happening in race-relationships, and surely we in South Africa have had our bitter share of race antagonism! It was General Smuts, who said to the present writer, when he first heard how the Group message was breaking down the barriers between the English and Afrikaans-speaking South Africans, and how in this fellowship both sections of the white race were co-operating in building up a new order of society and taking also a new responsibility for the welfare of the native and coloured races: 'Go ahead; if this is true, it will mean an end to our racial curse.' It has been happening on the farms—British and Afrikaner farmers, hating one another as neighbours, refusing to share what one enjoyed in abundance and the other lacked and brought to the verge of bankruptcy, suddenly reconciled and now co-operative and progressive. There is no limit to which this spirit of revolu-

tionary change can go into the heart of the nation's life. It is really an answer to the question—'Am I my brother's keeper?'

The Group is showing so clearly the meaning of taking responsibility for others. At a recent house party a professor of economics was changed, and he startled the assembly by a saying that seemed at first strange, but which is really in line with our Lord's teaching: 'True morality is the capacity for taking responsibility.' One's mind immediately connected the saying with our Lord's dealing with the Scribes and Pharisees, the good and regular Church-going people of His time. It was to them He spoke the parables of the lost sheep and lost son, not to the sinners to convince them of their lostness; it was to arouse the Pharisees to a sense of responsibility for the lost. It was as if He said—'Come in and help Me, with your splendid moral record, to reclaim the wandering and the lost; and in doing so you will find new life, a new and creative moral life—a capacity for taking responsibility.'

Surely this is the normal way of renewal for the Church. We hear a lot about evangelism and the need for it. It has been discussed at Assemblies and at Conferences. Books have been written about it, and the Church is being told that it is the only hope of revival. But is revival the objective? Surely something much more revolutionary than revival is needed if the ultimate objective be to change the world. Revival is not enough even to quicken the Church, which is the immediate objective; not simply the ministry but the laity. We must mobilize all our resources for the task. The professional ministry, even if changed, could never do it. The whole Church to the last man and woman must be claimed, and to this end must be changed and trained. 'If we liberated the lay forces of Christianity,' said Dr. John R. Mott, 'we should find ourselves in a new spiritual order.'

The Group has no cut-and-dried plan for changing the world. It only knows that the world is sick unto death and cannot be made well along the ordinary lines of the average Christian ministry or the commonly accepted methods of evangelism. It was the late Dr. James Denney who said that the Church of his time was busy stirring the fire when it should have been mending it. During a special evangelistic effort, there is a flare up, but after it dies down, the fire is lower than it was before it was stirred. Only as lives are being changed in such a way that they, in turn, become life-changing, can there be continuous creative

forces at work to replenish the resources of spiritual power. It has been found possible only through the power of the Living Christ in a sharing fellowship, so deep, and so demanding, so free from the spirit of reproach or blame, so full of real appreciation, understanding sympathy and upholding love, so devoid of the old solemnity and piousness, and so full of fun and freedom, because released from all that used to inhibit and repress our religious life in most unnatural ways, making our religion the only unnatural thing about us.

This is simply a record of facts and happenings. It is not concerned with the growth of a movement or the popularizing of a particular method or point of view. It is a statement of conviction shared in by a great multitude of responsible people in many nations that God has raised this instrument for the challenge of the Church and for the quickening of a supernatural renaissance of the Spirit, which, as all admit, is the fundamental need.

The Group is out to help the Church. It knows that it needs the Church, which is its only organization. No less does the Church need the Group. It meets the outside pagan world without prejudice, and is able to intrigue those who have no time for the Church. These pagans, when changed, have as their first thought the joining of the Church. Is the average church ready to receive them or to offer them creative fellowship? Surely the bringing in of them that are without ought to mean the quickening of them that are within! One of the ablest of the younger Independent ministers in England said recently: 'The real tragedy about the Oxford Group is that it is there or is needed at all. What the Oxford Group does for men, the Churches ought to be doing as part of their normal job. They ought to provide a fellowship in which God is felt to be so real and the Christian standards so binding and actual that they would almost automatically convince youth of their reality.' Is it so? Whether we like it or not, this is one of God's ways of action. It is not enough to believe in God; we must identify ourselves with God *in action*. We must not cavil at the form of action He chooses to take. We may not even like the results of His action, yet that is not going to hinder or modify His action. Moses did not approve of all God's ways or acts, yet, 'He made known his ways unto Moses, his acts unto the children of Israel.'

God is always choosing the weak things of the world to confound the things that are mighty. One has only to read *Rising Tide*, the latest publica-

tion of the Oxford Group, to realize the mighty force and influence of this movement of the Holy Spirit; and where the Holy Spirit is, there is the Church. 'I want to stress the growing conviction,' declared Dr. John Mackay, President of Princeton Theological Seminary, 'that something tremendous is happening in the world through this movement . . . it has made the Church aware of responsibility. It is not divisive. It is working through the medium of the Church. The Living God is on the march!'

It is the Church on the march—the Church in action. It is for us to identify ourselves with *God in action*, and we shall see greater things than these. The tide is only beginning to rise. 'The golden age of Church history lies ahead. The day of the renewal of the Church—something far beyond what our prayers for revival even contemplated is at hand. Men and women have dedicated themselves to bring their homes, their business, their country under God's control. This is the Church, and it is an army on the march. The Church will become young again, as she leads the world in spiritual revolution.'

So writes the Bishop of Rangoon in a leading article to the *Church of England Newspaper*. It is a vision shared by a multitude, who are seeing the glory of the coming of the Lord. We shall see days so vital and fresh in spiritual power and on so wide a scale as will make the days of the Reformation or the Evangelical Revival seem parochial. We are already seeing it—God rending the heavens and coming down and taking full control of men's hearts and lives and using them for His own world purposes. We shall cease to engage in 'the costless celebration of past revivals,' realizing that we are in the midst of a spiritual revolution that is shaking the things that are shakable in order that the things that are unshakable may remain. We must be very simple and very humble and very ready to listen and obey, and to say with the great Apostle at the beginning of his Christian career: 'Lord, what wilt thou have me to do?' When man listens God speaks.

In *Rising Tide*, after the story in pictures of God's miraculous action in the world, there is, on the last page, a lovely picture of a child with hand uplifted and outstretched, eager, as children in school, to give the answer to teacher's question. Underneath are the words—'I know the answer.' 'Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.'

Recent Foreign Theology.

Christ.¹

THE antithesis between the Jesus of history and Christ, the distinction between a religion of Jesus and a religion about Jesus, and the ingenious attempt to show how the Apostle Paul made a redemptive religion out of some simple teaching put forward by a saintly artisan in Galilee—these are to-day withered leaves in the book of criticism. Professor Seeberg notes in his pamphlet how the serious centre of scholarship is occupied with Jesus as the Lord, the incarnate God, the Son of Man, or the Word. This is the only historical clue to the Primitive Church as reflected in the variety of the New Testament writings, and he argues it is still the explanation of all Christian Churches in their manifold positions. 'What is common to the Christian Churches is not the Word, nor Tradition, but faith in the Incarnation.' Towards the close he reveals a pressing application of this to the German environment. The chief category for Jesus was not the Jewish Messiah, he contends, but the Son of Man, which was an Aryan idea, involving the thought of Christ as the ideal and prototype for mankind; he concludes by affirming that the Church and Christianity 'are much less inwardly connected with the ideology of democracy than with many of the ideas and conceptions which National Socialism propounds and desires to realize.'

St. Paul's Metaphors.²

This is a conscientious young scholar's survey of the figurative language used by the Apostle, *i.e.* of similes, proverbial expressions, and particularly metaphors. It contains a number of useful references to current criticism, but any discussion of such a problem requires a literary training which goes far beyond the power of dredging dictionaries, and Herr Straub does not exhibit this essential power of judging the diction of a classical author. Thus the paragraphs on Paul's use of 'body' as a corporate term need to be filled out from his deep religious belief in Christ as well as from current Stoic language. However, so far as the monograph

¹ Professor Erich Seeberg, *Wer ist Christus?* (Mohr, Tübingen; M.1.50).

² Herr Werner Straub, *Die Bildersprache des Apostels Paulus* (Mohr, Tübingen; M.7.80).

goes, it is helpful as a guidebook to the data upon which exegesis works.

Sermons on St. Augustine.

In a manuscript of the tenth century, which originally belonged to Monte Cassino but is or was recently in the Madrid National Library, M. C. Lambot has discovered what seem to be seven authentic sermons or expositions of Scripture by St. Augustine, hitherto unknown. The Bishop of Hippo was a copious preacher. He would sometimes preach more than once a week, and at times daily; his addresses were taken down in shorthand as a rule by some eager listener. It is interesting that the first three in this little collection are on the gospel and the Gospels, and some account of them is published by the discoverer in the *Revue Bénédictine* (1937, pp. 233-278). The first of them is on 'Peter's Love,' the text being the last chapter of St. John's Gospel. The preacher gives the usual interpretation of Mt 16¹⁸: 'Christ built the Church, not on man but on Peter's confession. What is Peter's confession? "Thou art Christ, the Son of the living God." There is the rock (petra), there is the foundation.' He had already quoted St. Paul's word about God's people of old: 'they drank of the spiritual Rock ("Petra") which followed them, and that Rock was Christ,' adding 'So the disciple "Peter" comes from "Petra," as "Christian" from Christ.' The second discourse, delivered at some unidentified place called Tuneba, is on patience first of all. The third is on Lk 12¹³⁻¹⁵, addressed evidently to a congregation mainly composed of poor folk. 'You are poor and yet you make up a church. How so, if you are poor, except that you are rich in soul.' There is nothing in these fresh sermons which is unfamiliar to students of the great African bishop, but they are most interesting as specimens of his practical, popular preaching.

JAMES MOFFATT.

New York.

THIS³ is an exceptionally important, interesting, and able book, and I have seldom read a book with

³ *Die Kirche und die Schöpfung. Eine theologische Besinnung zu dem Dienst der Kirche an der Welt*, von Eugen Gerstenmaier (Furche-Verlag, Berlin; M.6.60 and 7.80).

so keen appreciation and, for the most part, so close agreement. It deserves strenuous study, and it requires it, for its closely knit argument, and its many explanatory notes do not make the reading always easy. The sub-title indicates that the theoretical discussion subserves the practical purpose. The author believes that the Church should not stand apart, or hold itself aloof from the community or nation (*Volk*) where God has appointed its lot. Accordingly he seeks to show that it is the one God who creates, redeems, and completes the world; in opposition to the Barthian theology he maintains that there is a general revelation of God in Nature and history as God's continuous creation, and that by the fall into sin man has not entirely lost the divine image, but retains so much of his likeness to God as to be able to receive the divine revelation, general and special. He is, however, careful to insist that it is no *natural theology* he is advocating, man's discovery by reason of God in the world, but God's self-disclosure to the faith of man.

In man's self-consciousness as creature there is implicit the knowledge of God as Creator of the world; in the moral conscience of man 'the law written in the heart' there is also the divine self-disclosure. The third chapter on Nature and history contains a subtle argument on the correlation of world-totality and world unity, causality and teleology, space and time, Nature and history, condition, structure moment (*Gestaltmoment*), structure which will delight those who can breathe the rarified air of abstractions, but may be 'caviare to the general' reader. The purpose is to prove that in history too God is creating and so revealing Himself; in it liberty and community are correlative; it expresses the order of creation. This argument leads up to the discussion of the conception which is so dominant in German thought, one can almost say has become an idol—*das Volk*—the people or the nation. 'The State is the form of action in which a people exists independently in history' (p. 91). Hence there is something abnormal when several peoples are subject to one State, or one people exists in groups in other states. This may seem an application to Germany; but at p. 31 the author warns against the error of regarding single events as divine revelation. What is significant, however, is that he ends this first part on the *World as Creation* with the people and the State, and does not go beyond.

In the second part, dealing with *Creation and Sin*, he seeks to offer a more modern interpretation of the primitive condition of man, the first full,

original sin, than do the Protestant confessions; into the details here it is not necessary to follow him. But a few sentences may be quoted to show his standpoint. 'If a man knows that he is a creature, he also knows the totality from which he lives. Where he knows himself as sinner, he recognizes this connexion also in his guilt. He knows that his sin is no private affair. His sin affects the community, in which he is created, in which he lives. It brings guilt in this community in that it subjects it to the disturbing action of his sin. It is true that the responsibility rests on the guilty, and yet he makes partners in guilt, who themselves thereby become guilty. . . . Only as my own deed is the sin of the world my guilt' (p. 157).

The third part on the *Church and Creation* is the most attractive part. The Church is the new creation, completing the old; in Christ's resurrection the new order begins, for, while still the Church is *ecclesia crucis*, it is also the *ecclesia militaris*, and will in the end be the *ecclesia triumphans*. The section on the work of the Church in the old creation, in history, again reverts to the German situation. The author recognizes that the gospel must be addressed to individuals; but he advocates the conception of the *Volkskirche*, the Church which will include in its membership and ministers all citizens who do not expressly exclude themselves. Its reference then is as wide as that of the State; but its objective is different; although the respective functions of both are rooted in God's order of creation. The author repudiates the assumption made in oecumenical discussions that the *Totalitarian State* is essentially in conflict with the truth for which the gospel stands. His most important statement is in a note on p. 266. The decisive question is not what is the dependence of the individual on the State, but are the ideas of the State contrary to what the Church stands for? A secondary consideration is, whether it is, or is not, totalitarian, if it does not conflict with what constitutes the Christian community. Even if it identifies itself with and proclaims a world-view, this conclusion stands. Only when an absolute claim is made, in which a myth is expressed, must the Church combat it. While he expresses his indebtedness to Bishop Heckel, who has been the agent of the German Christian policy, his book contains no trace of the paganizing tendency of some members of that party. He seems to hold himself aloof from the Church controversy. In dealing with the Church's service to the world, he separates its cure of souls from political action.

The last section deals with the Kingdom of God. He places it in the future as the act of God, which will end history, pronounce judgment, and usher in the blessedness of the saved. While he seems to suggest 'eternal torment' for the wicked, damned in their past, deprived of the eternal future (p. 279), he is content elsewhere to declare the hope of universal restoration an illegitimate doctrine (p. 285).

Nowhere does he show any sympathy with 'the larger hope.' The division into three parts is on a trinitarian basis—God as Creator, Redeemer, and Completer. From the previous argument, one might have hoped that the climax of his argument would have been a completion universal as the Creation and Redemption.

A. E. GARVIE.

London.

Entre Nous.

A Seventeenth-Century 'Manual for Ministers.'

It might, perhaps, be a counsel of perfection to suggest that every minister should make time once a year to read George Herbert's *A Priest to the Temple, or, The Country Parson, his Character and Rule of Holy Life*. Yet no one who adopted this practice in as devout a spirit as that in which Herbert wrote could fail to find his conscience searched and his zeal renewed. Izaak Walton said of the work that it was so full of prudent and useful rules that there was no excuse for the country parson who could spare twelve pence and did not possess it.

The Preface makes plain why Herbert wrote the book, and affords any man sufficient reason why he should read it. 'I have resolved to set down the form and character of a true pastor that I may have a mark to aim at, which also I will set as high as I can.' A pastor is defined at once as 'the deputy of Christ for the reducing of man to the obedience of God.' He is 'in God's stead to his parish.' It is an office which demands careful preparation, and it is in itself a continual training school for the true man, for all are warned, 'not to think that when they have read the fathers or schoolmen, a minister is made and the thing done. The greatest and hardest preparation is within.' When that preparation is complete and successful, it produces a man who is 'exceeding exact in his life, being holy, just, prudent, temperate, bold, grave, in all his ways.'

Herbert has no illusions about the nature of the life which the Country Parson will be called upon to live, and he has none either about the people among whom he will labour. He knows how hard country

people have to labour. They are a conservative folk and must be humoured: 'The Country Parson is a lover of old customs, because country people are much addicted to them, so that to favour them therein is to win their hearts, and to oppose them therein is to deject them.' They are recognized as not very spiritually minded. 'The Country Parson, considering the great aptness country people have to think that all things come by a kind of natural course . . . labours to reduce them to see God's hand in all things.' They display the typical peasant vice of meanness: 'Country people are full of petty injustices, being cunning to make use of another and spare themselves.' The last weakness of his people we may mention is their readiness to take offence. It is the parson's duty to invite his people to dine with him in turn, and he takes extreme care to see that all have their turn, 'because country people are very observant of such things, and will not be persuaded but, being not invited, they are hated.'

Herbert would prefer his minister to be unmarried, yet his wise and understanding spirit (and, possibly, his own happy marriage) will not allow him to lay down any hard and fast law. In whichever state, married or unmarried, he feels called to live, he will exercise himself therein with such discipline of prayer and fasting as to avoid all indulgence, and so keep 'his body tame, serviceable, and healthful, and his soul fervent, active, young, and lusty as an eagle.' If he marries, 'the choice of his wife was made rather by his ear than by his eye: his judgment, not his affection, found out a fit wife for him.' His household is to be a model for the parish. All who compose it are diligent in work, and often in

prayer. No details are to be too small for consideration, for the man will be revealed by all that pertains to him. His dress, for example, must be plain, 'reverend and clean, without spots or dust or smell; the purity of his mind breaking out and dilating itself even to his body, clothes, and habitation.'

That the Country Parson must be educated goes without saying. His knowledge will be, first and foremost, of the Bible. 'There he sucks and lives.' This knowledge he diligently cultivates by living blamelessly, praying constantly, searching the Scriptures, and using good commentaries. 'He hath one comment at least upon every book of Scripture, and ploughing with this and his own meditations, he enters into the secrets of God treasured in the holy Scripture.' His studies will be wisely directed at all times, because even they have their perils. 'Curiosity in prying into high, speculative, and unprofitable questions is a great stumbling-block to the holiness of scholars.'

Among the public duties of the parson preaching holds high place. The relevant section opens with a flourish of trumpets. 'The Country Parson preacheth constantly: the pulpit is his joy and his throne.' He spares no effort or art in presenting his message effectively and bringing it home personally to his hearers, 'but the character of his sermon is holiness: he is not witty, nor learned, nor eloquent, but holy.' The texts will not be controversial but moving and ravishing ones in which Scripture abounds. They are to be expounded in a straightforward manner, and the sermon will not last more than an hour.

Visiting his flock brings the minister a whole host of opportunities. Then he finds his people as they are, and in every case will commend or correct, reprove or reward. He will catechize, hear confessions, and give ruling on the nicer points of conscience. 'After a man is once a minister, he cannot agree to come into any house where he shall not exercise what he is, unless he forsake his plough and look back.' He will go to rich and poor alike, 'into the poorest cottage, though he even creep into it, and though it smell never so loathsome.'

Many as are the duties, serious and reverend as must be the carriage of the Country Parson, it is allowed that at times he must relax, 'knowing that nature will not bear everlasting droopings.' So 'he condescends to human frailties both in himself and others, and intermingles some mirth in his discourses occasionally.' Happily we know that George Herbert himself found great relaxation and refreshment in music, and he justified his indulgence by saying, 'Religion does not banish mirth but only moderates it.'

Taking the book as a whole, its careful prudence would smack of the Law, were it not for the devout and gentle spirit of the author which breathes through the driest counsel. We know he is but commending to others what he himself proved in practice. Izaak Walton in his short life of Herbert tells that when he was inducted to the living of Bemerton, he was, as the Law required, shut in the Church alone to toll the bell. He stayed so long that friends drew near and looked through the windows. They saw George Herbert prostrate in prayer before the altar. He afterwards told a friend that 'he set some rules to himself for the future manage of his life, and then and there made a vow to labour to keep them.' There was nothing selfish about the end he had in view. It was not a desire to win for himself the respect of men, nor was it over-concern about his own salvation, which inspired him. He lived according to rule, as he said, 'that my humble charitable life may so win upon others as to bring glory to my Jesus.' They are safe who take the best of his counsels if they share the purity of his motives.

JOHN WILDING.

Birmingham.

Printed by MORRISON & GIBB LIMITED, Tanfield Works,
and Published by T. & T. CLARK, 38 George Street,
Edinburgh. It is requested that all literary communications be addressed to THE EDITOR, Kings Gate, Aberdeen, Scotland.